

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaastical Affairs.

THE NEW BISHOPRIC OF ST. ALBANS.

MODESTY, if it may not be ranked as a virtue on its own account, is at any rate an efflorescence of the virtues. It challenges admiration by shrinking from it. "Modesty," we are told, "gives to talents and virtues the same charm which chastity adds to beauty." Nothing better becomes the strong in their strength. It has usually been associated with the Christian faith, but it can hardly be said that it has been a marked characteristic of the Established Church. We do not, of course, mean to insinuate that the devout members of that institution are not as modest as those of other communions. We speak rather of that system of rule which carries into effect the theory of the Church Establishment, and of the Episcopal functionaries who, as a body, conceive and direct its ecclesiastical policy. The claims of the Prelatical Bench, for example, during the consideration of the Irish Church Bill in the House of Lords, would hardly be referred to as an apt illustration of modest pretensions. The State Church seems to have become wiser since that time. A powerful temptation, perhaps, overbore it at that critical juncture of its history. It gained its point, it is true, but lost in character, or, at any rate, in reputation. Since then it has walked more softly in the presence of the nation. Possibly, it has seen more distinctly a coming catastrophe, and the spirit in which it is anticipated by the public at large. The speech of Mr. Cross, the Home Secretary, on Friday night, proposing the erection of a new see, of which St. Alban's is to be the centre, as well as the project which he commended to the adoption of Parliament, was pervaded by quite a novel and apologetic tone. It certainly indicated a consciousness on the part of Church rulers that the time is not far off when their position in connection with that of the Establishment will be exposed to a searching ordeal. The change which it proposed can hardly be described as a large one, and, compared with that of Lord Lyttelton now before the House of Lords, may be thought by earnest Episcopalians to resemble the merest crumb from the Master's table. The Government is supposed to be sufficiently powerful to effect great things for the Church, and if this addition of one more bishop to the bench, and this carving of one more diocese out of the two or three too extensive dioceses bordering upon the metropolis, is to be regarded

as all that a Conservative Cabinet can dare for the advantage of Anglicanism, no great things, Churchmen may infer, are to be hoped for from legislative intervention, under even the most flattering political auspices.

But we must describe the main provisions of the bill. It owes its origin to the generosity and public spirit of three prelates—the Bishops of London, Winchester, and Rochester. These self-abnegating ecclesiastics must be taken as the authors of the scheme for the formation of a new diocese. The Bishop of Winchester, whose present see is found to be too extensive for the superintendence of one man, gives up East and Mid Surrey, and St. Mary, Newington, to the new bishop; and he of Rochester, the county of Essex. This, it is said, would give an ample area for the episcopal rule of a new bishop, and also provide for the spiritual wants of a great part of the south of London. But how is the new bishopric to be endowed? The Government have laid down for their guidance three maxims. First, that the money shall not come out of the public purse. Secondly, that neither shall it be provided by property in the hands of the Ecclesiastical Commissioners. And thirdly, that it must not be held as a necessity in the Church of England that every new bishop should have an income of 5,000*l.* a-year. It is not, therefore, upon any dotation furnished directly by the State, that the projected See of St. Alban's is to depend for its temporalities. The arrangement suggested is the following. The Bishop of Winchester has a town residence in St. James's-square, which he conscientiously believes to be too large and stately, as compared with the short portion of the year during which he needs to occupy it, and he generously offers that valuable tenement to be sold, on the condition that the proceeds of such sale shall be applied to the endowment of the newly-created See. The Bishop of Rochester makes a similar offer in regard to the Episcopal Palace at Danbury. After the avoidance of the Sees of Winchester and Rochester, Winchester, which now has 7,000*l.* a-year, is to receive only 6,500*l.*; and Rochester, which at present takes 5,000*l.* a-year, will have to be content with 4,500*l.* These sums, to be most probably augmented by certain funds not legally attainable at present, will constitute the basis of the St. Alban's Endowment. The bishopric will be founded as soon as sufficient capital has been obtained to provide an income of 2,000*l.* a-year, and, on the avoidance of the Sees already mentioned, the probable result of the arrangements would be to secure for the new bishopric an annual income of between 3,000*l.* and 4,000*l.* With regard to the new bishop being a Peer of Parliament, the precedent of Manchester would be followed exactly.

Such is the modest scheme suavely introduced to the House of Commons on Friday night. It exhibits two or three characteristics which commend it to public notice. Like the more comprehensive scheme of Lord Lyttelton, which probably it will, in effect, dismiss from the stage at present, it proceeds upon the understanding that in meeting the spiritual necessities of the times by new arrangements, the State Church would have to depend exclusively upon such pecuniary resources as she may already possess, or may be offered to her by her zealous adherents. In the next place, there is a sort of implied concession that the

extension of the Episcopate must be mainly provided for by a more reasonable arrangement of the revenues now in possession of the bishops. Some sacrifice at headquarters is suggested as appropriate. The Bishops of Winchester and Rochester have set a fair example to their brethren. True, they have not divested themselves of any portion of their own income, though, with great liberality, they have suggested some diminution of that of their successors. Each of them, however, has offered to give up a residence forthwith, and it may be hoped that they will find some compensation for the disinterestedness they have displayed in being at once relieved from a costly burden. At any rate, they as well as the public, will reap the satisfaction of having initiated in this luxurious age the possibility of cheaper bishops. To what extent the example may tell, is perhaps doubtful. Hereafter, however, necessity may perhaps prove that rich sees are not absolutely essential to hard-working bishops.

REFORM IN ELEMENTARY EDUCATION.

THE first impression we receive on looking over the new education code recently issued, is one of amazement at its apparent inconsistency with the policy of the Government in lowering the standard of instruction for agricultural children. It may, indeed, be said that when the third standard was fixed as an attainment sufficient to excuse the labourer's child from the need of farther instruction, an intention was already formed to raise that standard to its present improved form. As it stands now it requires the child "to point out the nouns, verbs, and adjectives" in any passage read "from a more advanced reading-book"; and to know the "outlines of the geography of England." Further, so far as the child does read at all, he is required "to read with intelligence." But even these welcome additions to the meagre and mechanical results hitherto prescribed under the third standard are not sufficient to clear up the apparent inconsistency between the generally reactionary policy of the department in agricultural districts, and the very remarkable development given by the modified code to the whole scheme of English elementary education. We have our own notion as to the real explanation. But reserving that for the present let us note the alterations introduced.

These may be classed under three heads; first, enlargement of the scope of instruction; secondly, changes in the scale of grants; and finally, miscellaneous alterations in regard to inspection, and the conduct of departmental business with the schools. We confine ourselves here to modifications of the first and second classes. To begin with, the "standards," hitherto the opprobrium of our educational system, are considerably improved. They are still, indeed, chargeable with ignoring some of the best established principles of mental growth; as when they introduce children of six or seven in their first efforts at arithmetic to addition and subtraction of thousands, which can have no possible meaning to them, instead of practising all sorts of calculation in numbers under ten which can be tangibly and visibly represented so as to give clear conception and intelligent interest. Still, the alterations actually made are a clear gain. Even in the second standard a sing-song mechanical utterance is no longer to suffice. The child is to read "with intelligence." In the fourth standard the recitation of fifty lines of poetry is expected; and this is increased to 100 lines in the fifth; while in the sixth there is an alternative of fifty lines of prose or 150 of poetry. In regard to writing and arithmetic there are also slight amend-

ments which need not detain us. The most important change in the "standards," however, is the incorporation with them of what have hitherto been considered extra subjects. Thus in the second standard children are expected to know what is meant by a noun; they are also to understand geographical terms, the points of the compass, the form and motions of the earth, and "the most striking physical facts popularly explained." It would perhaps have been more to the purpose if they had been expected to show an intelligent acquaintance with the topography of their own neighbourhood and the meaning of the Ordnance Map of it. But we will not look a gift horse in the mouth. In successive steps this modicum of grammar and geography is increased under the following standards, and in the fifth and sixth English History is introduced. The grant for these additional standard subjects is to depend on class examinations. This will enable the inspector to judge the value of the instruction given much better than the present dry and mechanical mode of counting up individual answers. For girls, needlework may take the place of one of these new subjects, and becomes a directly paying branch of instruction. So much for the standards. The "table of specific subjects," for which additional grants may be earned, is made more definite and is also enlarged in scope. And the provision that a scholar (who has already passed the sixth standard) may be presented again if he adds a specific subject, amounts practically to the creation of a seventh standard, a *desideratum* which has, in the best schools, been increasingly recognised. It is now possible for the children in our elementary schools to go forward, with the approval and support of the department, to quadratic equations, and the second book of Euclid, to the first book of Cæsar's Gallic War, to elementary French or German reading, besides attaining some general knowledge of physiology and other scientific subjects. It is obvious that, if such attainments are to become anything more than a possibility, the instruction of teachers themselves will have to be very considerably raised. We regret that the first schedule, prescribing the curriculum for pupil-teachers, does not show the advance which other portions of the code would seem to require.

Turning now to the alterations in the scale of grants, we are gratified to find that it is in many ways made clearly the interest of teachers and managers to give more varied and liberal instruction than hitherto. The capitation grant remains the same as formerly, only that one shilling of it is made dependent on the report of the inspector that the discipline and organisation are good. In the examination grants, however, an important change has been made. Instead of 4s. for each of the "three R's," 3s. only are to be given, and not to be allowed for any scholar who fails in two subjects. As a compensation, "4s. per scholar, according to the average number of children above seven years of age in attendance throughout the year," will be paid for successful class examinations in the new subjects incorporated in the standards. Thus the possible examination grant is raised from 12s. to 13s., and 4s. of it is relieved from dependence on individual examination. Managers are not allowed to withhold at their discretion children unlikely to pass. And in the code, as laid on the table of Parliament, a very stringent rule is made, that forty per cent. are to be presented in Standards 4-6 under penalty of a loss of half the grant on class examination. This rule, however, has called forth such agonising protests from startled managers and teachers, that some mitigation of it is inevitable. A totally new feature is the donation of 10l. or 15l. to small country schools, which enjoy a monopoly of their district. Against this, the intention of which is obvious, Mr. Dixon in vain protested the other night. For the first time also pupil teachers are to be enabled to earn grants of 2l. or 3l. for their schools by passing a creditable examination. When we add that the total earnings are no longer to be limited to the sum of 16s. per head, it will be seen that schools favourably situated and able to exact high fees, will for the future be totally independent of subscribers.

As to the probable operation of the modified code, we are disposed to think that it will at first bear most hardly on board schools, which deal with the more neglected classes of the population. It may have the effect also of throwing into the hands of boards where they already exist, the voluntary schools already in *extremis* in poorest localities. On the other hand it will materially assist denominational schools in retaining their present hold of town districts like the West-end of London, and rural districts in general. At first sight the new requirements would appear to make impossible demands of country schools. But in all probability the class examinations in new

subjects will not be very severe. In actual fact a less amount than formerly will be dependent on individual examination; and the resources opened by the donation clause, and grants for pupil teachers, will form a very material addition. Whether these probabilities as to the immediate operation of the code had anything to do with the motives for its production it would perhaps be invidious to inquire. For us it is sufficient that every genuine improvement in education must in its ultimate working hasten the adoption of a truly national system.

ECCLIASTICAL NOTES.

THE pastoral of the bishops is meeting with very candid treatment from Churchmen, some of whom perhaps forget that they owe their liberty to speak and write as they do to the Nonconformists, whom their ancestors ejected from benefices, put into prison, or burned at the stake. We are glad to see them using their liberty, although we, ourselves, should never dream of attacking dignitaries after the manner that we find them attacked by Churchmen.

It will have been felt by a good many other people than the members of the Establishment, that the Bishop of Durham's letter to the *Times* has done a great deal to weaken the force of the pastoral. It says exactly what the bishops might have said, but could not, simply because they were not agreed, and therefore toned down everything to something as near to a neutral tint as possible. For instance, the Bishop of Durham says that he could not agree with the paragraph which has reference to the eastward position, "as it seems to declare that the position occupied by the minister during the prayer of consecration, has not any doctrinal significance," although, as he says, the Sacerdotalists teach by this symbol that the minister is a sacrificing priest, and more than 5,000 clergy have protested against it on this account. The Bishop of Durham also doubts the loyalty of the vast majority of the clergy to the Church, and he thinks that the manifesto is both indefinite and feeble. He gives instances of its feebleness, which nobody can deny, but the point of his letter is conveyed in the following sentences:—

This address of almost all the members of the Episcopate of the Reformed Church of England dares not venture to utter a single word with reference to the two most serious errors which are the cause of the "embittered controversy" of which it speaks—viz., the extensive teaching of semi-Romish doctrine as to the presence of our Lord in the elements of bread and wine, and the introduction of auricular confession by a large number of the clergy. Does such an address sufficiently meet the real perils which at present surround the Church? Is it in any measure adequate to the occasion? What good can it do? Will it bring to their senses those who boastfully parade their defiance of the authority of their bishops, and of the judgment of the law courts? Will it allay the fears of many true-hearted Churchmen who watch with alarm the insidious and rapid inroads of mediæval doctrines and ceremonies? Will it mitigate the distress of those who are driven from their parish church by the unscripural teaching and mummeries of some Romanising priest, to be assured that many churches are being built, and that "there are clear lines which separate the doctrines and practices of our Reformed Church from the novelties and corruptions of the Church of Rome"? Of course it may be said, in reply to this, that the bishops are placed in an extremely difficult position. But so they always are, and always must be.

Now let us look at another writing upon this subject. There is a letter in the *Guardian* of last week, from the J. H. Blunt, a well-known High-Church clergyman. Well, amongst the signatures to the bishops' pastoral is that of the Bishop of Manchester—that pastoral declaring that the eastward position at the "altar" ("table" it used to be called) is a matter of no doctrinal significance. Mr. Blunt quotes the Bishop of Manchester as having said for himself that "we cannot possibly disassociate that position from the doctrinal significance which has been attached to it." Then, Mr. Blunt, being a true High Churchman, writes as follows, and what the bishops can have to say afterwards we do not know:—

The "Ritualists" undoubtedly use this ritual custom for the same reason that I and many other "High Churchmen" use it, to set forth the doctrine of the Eucharistic Sacrifice humbly before God and faithfully before men.

And this is the real question which has stood at the back of all those controversies respecting the ritual of the Holy Communion which have successively disturbed the Church of England. It is the doctrine of Eucharistic Sacrifice which is being consciously or unconsciously attacked and defended in the dispute about vestments and the eastward position. It was the same when kneeling at communion was the subject of discussion; the same again when the Puritans desired that the Lord's table should stand in the midst of the congregation instead of at the end of the chancel; and again, when those who could not get this concession placed the Lord's table endways, east and west, that it

might look like a table only, instead of broad-ways, north and south, as the older altars stood; and again, when resistance was offered to the protection of the Lord's table from irreverence by the erection of rails in front of it.

Let "High Churchmen" be faithful and bold as regards this doctrine of the Eucharistic Sacrifice, and not set their hearts upon obtaining the liberty of the eastward position by an evasive declaration that they do not mean anything by it.

How easily the neutral language of the bishops is shoved aside in downright declarations like this! There is a successful way of being all things to all men, but the bishops have never learned it. They have done their best and failed.

Next we come upon the comments by the Ritualistic journals. They are really more moderate in tone than we expected them to be. But take the *Church Herald*:—

We desire to receive the address of their lordships the archbishops and bishops, communicated to us on Monday through the medium of the daily papers, with the deference which is due to the sacred office of the writers. As it is probable that no greater disrespect could be shown to them than by subjecting their pastoral to a candid criticism, we think it better to abstain from offering any remarks of our own upon that document.

Could utter contempt be more fairly expressed?

We turn to the *Church Review*, which examines the pastoral in detail. We cull a few sentences from its articles:—

So far as we have had opportunities of learning in various and even opposite quarters, the first and immediate impression left on the mind by the recent address from twenty-six of the bishops is that of weakness—nay, a weakness which is almost melancholy.

Next:—

Apart from the discredit resulting from the dissent of two members of the episcopate, one of whom pours contempt upon the utterance of his brethren with the freedom of a "Ritualist," we say with confidence that it is as weak as its predecessors, and on account of the altered circumstances of the time more meaningless and more fruitless. We crave pardon for stating our impression that this latest pastoral has an unmistakable British-householder air about it. The height to which it rises is no higher than "the Reformation" and popular opinion, the latter as symbolised by the highest court of appeal "constituted according to law"—that is, by an admitted mistake of Lord Chancellor Brougham. Possibly Archbishop Tait would translate the latter description into "by luck, or by chance, or by Providence," but we do not think that that euphemism much mends the matter. The Reformation—which means the delirium of two years introduced into our ecclesiastical counsels by foreign Protestant "divines," until Edward VI. happily took small-pox and the measles—and popular opinion! Why that is the canon of judgment adopted by the Dissenting greengrocer round the corner.

The last sentence is the most cruel cut of all. The Ritualistic conception of a Dissenter is notorious. We are almost surprised to find the Dissenter typified by a greengrocer, and not by a costermonger or a fisherman, like some of the Apostles. But to liken the bishops to a "Dissenting greengrocer"!

After this we turn to the *Church Times*, and we find somewhat similar writing:—

When six-and-twenty bishops agree to issue a joint manifesto the effect is, at first sight, imposing, but on being looked at a little more closely it will be found that their pastoral no more imports unity on the part of the bench, than the Queen's speech of a coalition and chaotic Ministry proves the agreement of its members. We need not dwell on the vague, contradictory, lame, and clumsy manner in which it is drafted; but there are some circumstances that must strike the most careless observer. One is Dr. Moberly's curious letter, in which he intimates that he signed rather than be left out in the cold with a bishop like Dr. Baring, and that he afterwards retracted his signature under the impression that he should find himself in much better company. Another is the fact that the Archbishop of York, the Bishop of Manchester, and the Bishop of Ripon—the two first after violently opposing the Bishop of Carlisle's motion, and all three after voting against it—immediately went and signed a document which embodies Dr. Goodwin's resolution. It is impossible that these prelates could have changed their mind; and if they set their hand to a statement which they had altogether rejected, much more likely is it that other bishops, who were not committed as they were, have done the same thing. It is this which makes the pastoral so discreditable to the Bench. A bishop should above all things be bold and honest; and there are some right rev. prelates whose weakness in this matter has been nothing short of disgraceful.

But the curious thing is that the bishops, while drawing down upon themselves the contempt of the Ritualists, have not satisfied the Evangelicals. This is obvious from an article in the *Rock*, whose honest and significant if not very influential language we will next quote:—

If Paul or Peter could once more revisit the scenes of their former labours, or wander westward to Britain, and look into the state of the Church of England owing to the confusion introduced into her doctrines and services by false workers within her pale; and then read over the recent address from the Episcopal bench, as if intended to awaken the Church to the dangers which threaten it, and to propose a remedy for those disorders—these Holy Apostles might well exclaim, "The times are changed," and like them the Church's chief pastors have sadly degenerated. Instead of trifling with the twigs, Paul and Peter would put the axe to the root of the tree, and make short work of it. For more than forty years the national Christianity of England has been gradually corrupted by a set of men within the pale of the Church; at first by secret sapping, but at

last by open and deliberate protests against the holiest of our inherited heirlooms—the ever-precious truth as it is in Christ Jesus. And now, after the poison has been permitted to permeate the whole system of the Church and of society, the bishops write an address to bear their all but united testimony against the existence of the plague.

There is, but very naturally, a slight confusion of thought in the above sentences. The "Christianity of England" has not been corrupted; it is only the Christianity of the Episcopalian sect in England. And, besides, it is very much to be questioned whether Paul or Peter would not leave the Episcopalian sect altogether alone. It would be so difficult for them to see in its outward manifestations much obvious resemblance to what they understood by Christianity. We certainly do not think that they would subscribe to the *Rock* or the *Church Herald*, or visit Fulham, or Lambeth, or Addington Palace. We might, however, find them in the Seven Dials, or possibly at the Agricultural Hall.

We have almost filled our space, but something has to be said about the Increase of the Episcopate Bill. This measure was debated at some length last Tuesday evening, when a controversy, initiated by Lord Houghton, arose, respecting its permissive character, and Lord Houghton moved that it be referred to a Select Committee. Of course Lord Lyttelton objected, but one or two curious matters came up in debate. The Bishop of Exeter wishes his diocese to be subdivided, and is now willing to surrender a portion of his income to endow the new diocese; nay, he almost goes further than that—he is willing that a canon should surrender his whole income also. We think, as we read, of Sydney Smith and "Ingoldsby" Barham; but never mind. We soon meet with something that more immediately concerns us. Lord Vivian said, in the course of the debate, that he believed "five-sixths of the people of Cornwall" were Dissenters from the Church of England, and there was no very great desire in that county to have a new bishop. The answer, from Lord Lyttelton, was characteristic—this was "no argument against the bill." What would be an argument against it? If Dissenters predominate, they want converting; if Churchmen, they want organising—it's so easy to find arguments for anything that is wished for.

But, after all, the bill might just as well have been referred to a Select Committee, and buried there, for Mr. Cross's measure respecting the Bishopric of St. Alban's, is, of course, an intimation from the Government that Lord Lyttelton's bill must be dropped. It is only a matter of sentiment that a bishopric should be established at St. Alban's. As the *Times* points out, it will cost a great deal of money beyond the amount that is reckoned upon; and a town with only 7,000 inhabitants is not altogether, even according to episcopal ideas, the proper place for a bishopric. It is remarkable, however, to notice how the theory of "confiscation" is adopted in this case—when it is agreeable. The Bishop of Rochester is to surrender his palace, another palace is to be sold, and so on. Another bishop surrenders another palace, and that is to be sold. Here, incidentally, we get at something like the value of episcopal palaces, but they have been stated so roughly that we will not quote them until we have authoritative figures before us. As far as we can judge, the ordinary appraisement of this property will have to be increased five-fold. The same remark could not be made of all Church property, but there can be little doubt that it is extremely underrated.

ECCLESIASTICAL QUESTIONS IN PARLIAMENT.

The following special minute has been adopted by the Executive Committee of the Liberation Society with reference to the Public Worship Facilities Bill, the Increase of the Episcopate Bill, the St. Alban's Bishopric Bill, and the Church Patronage Bill:—

"I.—The committee regard these measures as indications of a consciousness on the part of members of the Church of England that serious evils exist in that Church—which evils they are unable to rectify without obtaining the concurrence of Parliament.

"II.—The committee have satisfaction in finding in the Public Worship Facilities Bill a practical abandonment of the parochial principle; as well as an acknowledgment of the failure of legislative attempts to secure uniformity of teaching and worship. They, at the same time, believe that the bill will not afford to the members of the Church the measure of liberty which they require; while it will be likely to create new anomalies, and to

increase the confusion already prevailing within the Establishment.

"III.—Notwithstanding that the bills for increasing the Episcopate stipulate that the endowments of new sees shall be provided by a redistribution of ecclesiastical property and by voluntary gifts, the committee deem them to be highly objectionable, and for the following reasons:—

"1. The new bishops will be State functionaries, appointed by the Crown, invested with legal authority, and enjoying special privileges, equally with the existing bishops. They will ultimately succeed to seats in Parliament, and will therefore probably be chosen with regard to political considerations. They will be exposed to the injurious influences which now militate against the discharge of the spiritual duties of the Episcopate, and will have the same power of obstructing measures for the political and social improvement of the people as has been possessed, and has commonly been exercised, by the occupants of the older sees.

"2. By maintaining the *congé d'élire*, the bills give a fresh sanction to a mode of electing bishops described by some Churchmen themselves as 'monstrous' and 'blasphemous.'

"3. The Increase of the Episcopate Bill authorises the creation of additional ecclesiastical courts, having jurisdiction over the whole community, and also of cathedral establishments, which consume large revenues without any corresponding public advantage.

"Without denying that the growth of the Church of England may necessitate an increase in the number of its bishops, the committee believe that that increase ought not to be secured by an extension of the Episcopal system as now established by law.

"IV.—In the bill 'to amend the laws relating to patronage, simony, and exchange of benefices in the Church of England,' the committee gladly find evidence that the traffic in livings, which has for centuries been carried on in that Church, is becoming as repugnant to Episcopals as it has always been to the members of other religious communities. They, however, regard the measure as being altogether inadequate for its professed purposes, and as re-sanctioning principles which have been emphatically condemned. Instead of putting an end to the sale of either next presentations or advowsons, it frames new regulations for carrying on the reprobated traffic. What is declared to be a sacred trust, will still be a marketable property. Promotion by purchase, instead of promotion by merit, will continue to be a characteristic of the Establishment, and the interests of parishes be sacrificed to those of individuals.

"V.—While they respect the aims of the promoters of these and similar measures, the committee believe that the measures themselves will, should they become law, fail to be efficacious. The Church of England cannot, in their judgment, be brought into harmony with the feelings and the wants of the age merely by changes in the ancient machinery of a State Establishment. That it may be thoroughly reformed, it must first be disestablished. Its members will then possess the freedom enjoyed by other bodies, but now necessarily denied to them, and, in the exercise of that freedom, can carry on the Church's work without appealing to Parliament, and free from the corrupting influences of a political Establishment. The committee rejoice to believe that such convictions are rapidly spreading, and are thereby encouraged to persistent exertion on behalf of the great object which the society seeks to accomplish."

THE DISESTABLISHMENT MOVEMENT.

MR. THOROLD ROGERS AT THE MEMORIAL HALL.

On Monday evening Mr. J. E. Thorold Rogers, M.A., late Professor of Political Economy in the University of Oxford, delivered the third of the course of lectures under the auspices of the Liberation Society, at the Memorial Hall, Farringdon-street, on "The English Establishment, and to what extent it has satisfied the objects of those who founded it." Dr. Lush, M.P., was to have presided, but in his absence through illness Mr. H. R. Ellington, one of the treasurers of the society, was called to the chair. There was a good attendance. Among those present were—the Hon. Lyulph Stanley, Rev. Marmaduke Miller, the Rev. Dr. Reynolds, the Rev. J. H. Wilson, Mr. Carvell Williams, Mr. Bottomley Firth, the Rev. G. S. Ingram, Mr. Tuckett, the Rev. C. Winter, Mr. H. S. Leonard, &c.

The Chairman said that the question they had met to discuss was becoming the foremost question of the day. Men were asking themselves what was the basis of the faith, and what was the true relation of the State in respect to it. That society was endeavouring to teach the great principle that a man's religious belief was not the ground of his citizenship and that the State had nothing to do with his religious belief. (Cheers.)

Mr. Thorold Rogers said that some of the reasons why he had acceded to the request to address them on the position of the English Establishment were personal and interesting only to himself, but one reason was shared in, he believed, by many who scrupled to avow it, and that was the idea of a scheme of society founded upon some broad and satisfactory plan, by which men should be trained, modelled and guided from the cradle to the grave, and which should satisfy all the wants and wishes of human nature. Two causes powerfully influence men's minds in forming such social idealities. One was

the confusion which spontaneous action seemed to bring about; but in reality that freedom was the only means by which harmony could be secured. The other cause was the desire to escape the evils which came from too narrow a range of sympathy and action. These motives had been most influential in reference to religion. The religious sense had caused more heroic virtue and more debasing wickedness than any other human motive, and more lives had been lost through the attempt to establish religious uniformity than from any other cause. The dream of a common Christianity, created, encouraged and protected by human power, was reluctantly abandoned by men, and they have been unwilling to learn that the best prospect they can secure to themselves for what they cherish was an appeal to the unconstrained judgment of those they sought to win. The strength and vitality of the Roman Church appeared to him to reside in its being an international religion—in the fact that it repudiated the limits of merely municipal institutions. The existence of an Establishment was an assault on those who did not conform to its services and worship, and its teaching was an attack on all other churches. It was also an unintentional attack on the Church which it pretended to foster, for it weakened its doctrine and discipline. It was maintained not in the interests of the Church, but of secular interests. It was said that the attack on the Establishment was political, and in a certain sense that was true; for the Establishment was a political institution, and political evils could only be combated by political action and by force. They were now constrained to rely on the former agency alone. But in a larger sense the statement was false, as the object of those who sought for disestablishment was to free the Church from a political alliance, functions, and thralldom. The Anglican Communion had been caged by the State, imprisoned by political expediency; and to identify those who wished to open the bars and let the prisoner free with the agency which had confined him, was as gross an abuse of terms as sophistry ever devised and ignorance ever adopted. Sometimes the Church had been conscious of its servitude to political expediency, and it was so now, when it was split up into unsympathetic factions—factions which the Privy Council had, by its successive judgments, declared to be sympathetic, and which, despite the famous paradox of the Bishop of Peterborough, are neither free nor sober. The theory of an establishment was the defence of truth by the instrumentality of secular force, and implied an abandonment, in a measure, of the only two legitimate agencies by which a creed could be defended—reason and sympathy. That involved a compromise. The lecturer then surveyed the past history of the Established Church from the time of its foundation by Cromwell, Earl of Essex, and the motives which actuated its founders, which he stated were three. First, they wished to make it the means of assisting their own theory of civil government; secondly, they intended it to be a witness or guarantee of what they conceived to be truth; thirdly, they proposed to uphold in it the mechanism for teaching the people. They succeeded in the first, but failed in the other two. The Scotch Establishment repudiated the first function, but has strenuously, and in great degree with success, sought to effect the others. It did so because it did not spring from the will of a statesman, but from the impulses of a nation. The English Establishment had fully satisfied the purpose of its founders in being the most persistent enemy to human liberty which the English nation has known. It was impossible, he believed, to discover more than one occasion since its foundation on which it had given any assistance to good government and freedom, and that was the tardy resistance which it gave to James II., but it only resisted because its very existence was imperilled. And he only knew of one instance in which it attempted to withstand on social grounds what its dignitaries believed to be a gigantic social evil. That was the opposition of the Bench to the Licensing Act of 1743. The Anglican Establishment in its political capacity has not been wholly silent when social or political reform has been attempted, but it has actively and persistently opposed common justice and common sense. He had lately been examining in detail the journals of the House of Lords, the Parliamentary history, and Hansard, and he found that the bishops had invariably been on the side of resistance and reaction. He could not find a single beneficent or generous or just Act of Parliament which had received their general support or even attention. The motive of those who founded the English Establishment, as he had said, was primarily to assist the machinery of Government against a religion which was deemed to be a perpetual conspiracy against Government and against sects, who were supposed, rightly or wrongly, to be at war with order and property. In course of time it is found out that that machinery is always enlisted on the side of sectional interests, and is always opposed to public interests and the public good, and the inadequacy of the motive becomes apparent. Was it not also clear that the institution was doomed? (Cheers.) The progress of civilisation was conditioned by the discovery of the true principles of a social philosophy, in harmonising the authority of just laws with the largest possible amount of innocent freedom. Law is not respected because it is unjust, and any privilege which cannot be defended on the ground of its unquestionable usefulness is a stigma on the justice of law. Institutions had no rights, they had only duties. Right is

always of the individual. It was out of the pages of English history that the English Establishment was to be judged. If it be found that during its supremacy it was only powerful for evil it cannot possibly be powerful for good when its supremacy is over and it has merely become a favoured sect. (Cheers.) It had been said that the Anglican Establishment is a witness to religious truth. He supposed that was what was meant by what certain bishops and laymen had alleged that in the event of the Establishment being abolished its heir would be Romanism. But history controverted that position. The chief opponent of Romanism had been Protestant Nonconformity. (Cheers.) It was Baxter and not Juxon who detected that Charles II.'s declaration involved the legal toleration of Romanism, and who, therefore, declined a bishopric at the Restoration, and embraced poverty and persecution; the place of Lazarus instead of that of Dives. If Romanism is the heir of a defunct Establishment—metaphors are perilous things—the heir must be of the blood of the ancestor. (Cheers.) The successors of a corporation had generally been trained by the actions and experience of their predecessors. And if it was meant that the guarantee of State support was the only real buttress on which the English reformation in the nineteenth century could rely, there were many in that hall who were competent to negative that proposition. Without synod or symbol, without articles, liturgy, or legal decisions, the Independents had transmitted unimpaired those principles of religious belief with which they commenced their career. On the other hand, the history of the Anglican Establishment was a history of violent changes. It had been successively Erastian, Puritan, Laudian, sacerdotal, Latitudinarian, indifferent, Evangelical, and now again, it was reputed to be more sacerdotal than Romanism. Throughout it had been intolerant, insolent, revengeful, bitter. Depend upon it an enemy had done that, and that enemy was the Establishment. As long as there was no necessary reciprocity between ministers and congregations, those changes occurred in cycles. The English Church could never witness to the truth as long as it was an Establishment. (Hear, hear.) The Anglican Establishment had been the most fickle and versatile Church in history. The late episcopal manifesto supplied the refutation of the allegation that the Establishment was a guarantee against innovations. He would ask any one who was familiar with Nonconformist history whether there ever issued from any Nonconformist organisation such a pitiable jeremiad as the bishops' circular? And he would also ask them, as one who felt that his own Church was in a well nigh desperate condition, whether it was fair for some Nonconformists to say that it was the wisest policy to let the English Church tumble to pieces, as it was rent by internal divisions, and only supported by reason of its being thought useful as a Conservative pawn. Christianity ever since its alliance with the State had never had a chance. He was sure that Establishments were the enemies of Christianity, and not sure that they guaranteed a creed. An Establishment, they were told, was designed to be the teacher of the people, but it was a system which, from its birth, was allied to narrow and sectional interests, and therefore it became more earnest in teaching reactionary politics than in assisting the intellectual and moral progress of the people. Its domination was the darkest age of their national universities, and its ascendancy the period in which the mass of the people were left most hopelessly and profoundly ignorant. It took part in the Stuart conspiracy against the national liberties. It assisted in carrying out the Laudian conspiracy against independent thought in the universities, especially at Oxford. The Scotch Reformation provided a school in every parish. The education which was provided for the English peasant was little else than the stocks, transportation, and the gallows. The English Establishment was the latest of the churches to bestir itself on behalf of national education; and now the hindrances to the education of the nation were two. The Establishment strives to get the maximum of public money for its own denomination under the plea that it was injurious to refuse the children of the poor the teaching of the tenets maintained by the National Church, but in reality to proselytise at the public expense. Had it not been for the rivalry of sects the English Establishment would not have troubled itself with the education of the people. The English Church had been established for more than three centuries, and the nation was not educated, and in order that it may remain established, the nation was to be mocked with a semblance of education as long as the nation would endure the mockery. The Christianity which an Establishment was likely to teach, was certain to be strongly flavoured with a political leaven. He could not conceive of any process more certain to bring about deadness towards genuine morality than an institution which had a hundred heads and no discipline, than a Church which had no canon but conformity, and no conformity but the judgment of the Privy Council. In consequence Churchmen of the Establishment were particularly exacting about trifles, as was instanced in the recent case of the bishop and the Wesleyan minister. The education which he complained of as the outcome of an Establishment, was an education in the arts of servility and arrogance, and which called into activity the meanest passions of man's heart. Where the English Establishment should have failed it had succeeded, and where it should

have succeeded it had failed. It had persistently inculcated the lesson of political obedience, even to the worst abuses, and that long after they were rejected by the wisdom or patriotism of those who had hitherto maintained them. It raised the cry that the Church was in danger, when common justice was demanded, and on the other hand it had failed to guarantee or maintain the tenets which it was appointed to hold, having ranged intermittently from the weakest superstition to the coldest Rationalism (the Rationalism of sloth and injustice), and it had failed, and would fail, to educate the people. Had it not been established he was convinced that the English Church would have given a wiser interpretation to the first purpose of its existence, and would have satisfied the requirements of the other two. The lecturer, in conclusion, dealt with the arguments that the Establishment provides a gentleman of education in every parish, and that the Establishment secures toleration within its compass to diversities of religious opinion, and facilitated the foundation and development of new tenets or new interpretations of old tenets. He believed the English Establishment proposed an impossible aim, put forward an irreconcilable contradiction—the harmony, namely, of a spirit of free inquiry with an organisation intended to interpret in one manner only, a rigid and unyielding creed. The defence of the English Establishment shifted. At one time it was a national institution, at another time it was a private society. At one time it was part of the constitution as sacred as any of the fundamental elements in the political and social life of the nation, which it was all but treason to attack. At another it was a corporation which was possessed of ancient rights, which was venerable and useful, and which the piety of successive ages had enriched. At one time its assailants are disaffected, at another sacrilegious. Of course it was really created by Act of Parliament, and had been endowed with a portion of the national estate, of which Parliament or its nominees were still the trustees, and which, if it seemed good to the nation in Parliament, may, due regard being had to its existing interests, be devoted to other and different purposes. As regards the great bulk of Church property, it was incontestable that it was as much the property of the State as the Woods and Forests were. It might have been originally given by private individuals, but the State was heir to all grants in mortmain. A State could never allow grants to corporations unless under the condition that those grants were liable to the discretionary supervision and control of the State. His experience, gathered from thirty years, led him to conclude that the great majority of endowments were devoted to the sustentation of discreditable jobs, and a host of other abominations. Endowed churches were apt to be empty while voluntary ones were full to overflowing. If it could be proved that the nation would suffer by the disestablishment of the Church, as it has notoriously suffered by its establishment, a case would be made out for it. He had tried to anticipate that case. How long that state of things would remain depended upon two considerations—the strength of the tie which bound indefensible interests together, and the activity and judgment of those who assailed them. Mr. Rogers concluded as follows:—

The present situation was as follows. The late Government began with an Irish policy. It was bold, just, and on the whole judicious. But it roused the wrath of the Orangemen who were bidden to abandon ascendancy, of the English clergy who saw that their turn might come when one Establishment was doomed, of the working-men in Lancashire and Yorkshire who have no love for the Irish. Then the Government undertook a system of national education which the clergy saw clearly enough could be turned to their ends. They attacked the pioushouses in the interests of order and decency, and made every publican from John O'Grady to Land's End their sworn foe. They arbitrated between the nation and the officers of the army, and in the excess of their generosity paid the gambling debts of the latter, and made them their enemies, for wise men find that undue generosity extinguishes gratitude. Having in the public interest trod on the corns of their enemies, they trod also on the corns of their friends, affronted or neglected them. One of the evils of a Church Establishment is that it harbours parties, and Mr. Gladstone succeeded in offending a host of people, by almost uniformly bestowing his official patronage on the men whom the English folk dread and dislike. He did not win an adherent by the generosity which was undue, and he succeeded in making a mob of enemies. Still it is hard to repeat efforts, and harder still to keep together incongruous allies. So we may ask, "How long will the alliance of these harassed interests last?" The existing Government, from whom, of course, we can expect nothing, does its very best to hold these people together. It tried to strengthen the clergy by Lord Sandon's Endowed Schools Bill, but was forced to stop and confess, a sorry shift, to humiliating ignorance. It strove to lighten the hard lot of the publican, but was eventually obliged to make it harder. It bribed the farmer by lowering the standard of the agricultural labourers' education. It is bribing—but why go on with the catalogue of these low arts of sectional demagogism? Their latest measure is a bill for the creation of an episcopal see at St. Albans. St. Albans was disestablished for inveterate bribery and corruption. *Prosit omen!* The solution of the question, however, is imminent when the people is taught the real state of the case. (Loud cheers.)

The Hon. Lyulph Stanley, in moving a vote of thanks to the chairman and lecturer, said the audience would probably agree with him that it was very desirable to arouse public attention to that question, and that no one was more entitled to speak upon the subject than the lecturer. He

believed that at Oxford there were now many who supported that movement from an absolutely disinterested conviction of the truth of their principles. He would not go into the subject of the lecture, but in his opinion the Establishment, which was intended to be the bulwark of Protestantism, had been the schoolmaster to lead men to Rome. Others supported the Church Establishment from moral motives, believing that it was an influence in favour of truth and justice. It was the lives of many men within the Establishment which had fostered that idea, but that was no reason for upholding its political ascendancy, for the same good would be derived from their personal characters if the Church were disestablished. A large number of the clergy could afford to give up the social prestige of the Establishment, and would exercise their influence in a better way than they can now, while in the case of inferior men their social position is a dangerous influence. He thought that they suffered not only from the domination of the Established clergy, but from those who try to keep up the Establishment for political objects. Put the service of the Church at its highest value, and the mischief that it has done as an Establishment would override it.

Mr. J. Bottomley Firth seconded the resolution, and said he thought it was a great advantage to the movement for educating the people on that question that they had gentlemen of the character and ability of Professor Rogers to come and illustrate and elucidate one of its most important phases, and he should be glad if he (Mr. Rogers) would turn his attention to other points of the subject—such as Church property. He had laid down the proposition which he hoped was a true one, that such property was the property of the nation. Practically the position of Nonconformists was that they were joint owners of a house from which they had been turned out. It was by men of position taking up such points that nails were driven into the coffin of the State Church. If it should ever happen that the majority of their representatives in Parliament were Jews it would be in their power to remodel the Prayer-book on the lines of their belief; and that proved to him the absurdity of the Establishment position. Their representatives in Parliament were elected for various reasons, but not for their religious belief; and yet they had to decide what was truth. (Cheers.)

Professor Rogers said that he had departed from his usual custom to speak extempore because he feared he would not be able otherwise to compress what he had to say within the allotted time. He was a sincere friend of the Church of England in advocating disestablishment, because he believed that if it were disestablished it would commend itself more for its order and devotion, and historical prestige, than it did now. If it could get rid of the Act of Uniformity and other Acts it would become more national, but while it remained as it was now it must become more corrupt, and more the tool of the State. As a political institution, it had recently declared itself against those principles which he believed were for the welfare of the country. If the Church of England chose to ally itself to the Tory party it would be a political as well as a religious duty with the Liberal party to include disestablishment in its next programme. The Liberal party would soon be resuscitated if it accepted the hint given it by its most disinterested friend, Mr. Bright. His speech at Birmingham he looked upon as the beginning of the end. (Loud cheers.)

The Chairman having also briefly acknowledged the vote of thanks, the meeting closed.

OTHER LONDON MEETINGS.—In addition to the above the Rev. John Sinclair has lectured at the Vauxhall Baptist Chapel, Upper Kennington-lane, at the Schoolrooms, Eltham, at Penge Hall, and at Deptford Lecture Hall, and the audiences were good.

TUMULTUOUS MEETING AT CAMBRIDGE.

A public meeting under the auspices of the Liberation Society was held in the Guild Hall, Cambridge, on Thursday evening last, and proved to be one of the most disorderly ever held in that university town. The chair was occupied by Mr. Neville Goodman M.A., of St. Peter's College, and the deputation consisted of Mr. Illingworth, Mr. Picton, M.A., and Mr. Fisher. Among those on the platform were Archdeacon Emery, Mr. C. Balls, J.P., leader of the Conservative party of Cambridge, Dr. Fawcett, the Rev. Dr. E. H. Perowne (tutor of Corpus). A large number of undergraduates, and the principal members of the Junior Conservative Club were also present, and it was evident from the outset that nothing like free discussion would be allowed.

The Chairman, in his opening speech, said he should find it easy to occupy the chair with perfect neutrality.

Educated from the first among religious people, he finished that education somewhat late in life at this University, when its tendency was more directly and exclusively that of the Church of England than it is at present. He, therefore, had no religious bias on the one side or the other, and should be glad if the question could be regarded as part of a much broader question, namely, as to what was and was not the proper department of Government. In the political world there was now a dead tropical calm; they had arrived at a time of rest. This rest was, by a large majority of the people of England, considered to be highly desirable. He did not dissent from the decision

of that majority; but times of rest should be times of reflection and deliberation, and to this great and prominent question a calm and deliberate consideration should be given. (Interruption.) He feared that the meeting, by manifesting so much impatience with one who occupied a position of neutrality, and who pledged himself, as far as he could effect it, to secure a fair hearing to all and to obtain the sense of the meeting, did not forebode that the reflective faculties would be duly used. Let them not spend the evening after the manner of the inhabitants of a famed city in Asia Minor, who, when they found their craft was in danger, cried out for about the space of two hours, "Great is the Diana of the Ephesians." They knew that on that occasion the truth could not be heard. The truth then suppressed, however, he would remind them, had since ruled, and he trusted would still rule, the whole civilised world.

The Rev. Dr. Robertson, minister of Emmanuel Congregational Church, Cambridge, was received with cheers and loud shouts of disapproval. In the lull of the storm, he said that he trusted that the persons present who were opposed to the programme of the Liberation Society would be courageous enough and fair enough to give the speakers a hearing. If it were not that he was convinced that the disestablishment and disendowment of the Episcopal Church would be an advantage to that Church, as well as the nation at large, he would not in any way countenance the movement. But he was sure it would be a great advantage to both. (Great uproar.) Well they might give him credit for sincerity, inasmuch as there were many members of their own communion—who were as good Churchmen as they were—who held the same opinion as himself on this question. He did not quarrel with them for being attached to the Church in which they had been trained. It was natural, and he admired it; but when a policy was put forward, both within and without the Church, which would greatly benefit the Church and the nation, they ought at least to examine it fairly. (Immense uproar.) He appealed to those present who were gentlemen, and had attained the years of discretion, to act like rational beings, and if they had anything to say in defence, they would be allowed a patient hearing. (Continued uproar.) He had a few words to say before he sat down, and he meant to say them. The speaker went on to address himself at some length to a number of the prominent evils connected with a State Church, and concluded by moving what was intended to be the first, but which proved to be the only resolution:—

That this meeting believes that the union of Church and State is hurtful to the religious life of the nation, and presents a formidable barrier to social and political progress; it approves of the aims of the Liberation Society, and wishes it every success.

Mr. M. I. Whibley rose to second the resolution, and the interruptions which had greeted the remarks of the previous speakers were now intensified. Mr. Whibley asked, amid the interruptions, whether that was what they considered fair play. If the University crew were met at Putney with similar tactics it would be utterly impossible for them to win the race. It was a disgraceful thing that the people of Cambridge were prevented from fairly discussing a subject of great importance mainly by members of the University, even though the opposition were represented by no less distinguished persons than an archdeacon of the Church of England and the leader of the Conservative party. The interruptions continuing and increasing in intensity, Mr. Whibley said, on behalf of the promoters of the meeting, that if they were not to be heard no one should be heard on the other side; whilst if a fair hearing was given, the same would be conceded to those who might wish to speak in opposition to the resolution.

Mr. Balls left his seat and went on to the platform, as did also a large number of undergraduates to the number of fifty or sixty. When Mr. Fisher was called upon to speak, the undergraduates prevented his commencing for some time by singing the National Anthem. The *Cambridge Independent Press* describes as follows the scene that now took place:—

Mr. Fisher waited until the conclusion of the singing, and then attempted to speak, but it is utterly impossible to report what he said, as interruptions of the most uproarious character drowned every phrase he uttered. The screens on the platform were thrown down and the gas turned off, and riot reigned supreme. The undergraduates on the platform, and the Tories in the body of the hall (under the distinguished leadership of "Spot" Sanderson and Moden, the licensed victualler), vying with each other as to which could exhibit the greater strength of lungs. The tumultuous proceedings continued without ever a word being uttered by those who could have quelled them in a moment, until at length the Senior Proctor appeared on the scene, and mounting the platform, collected the cards of those in his immediate vicinity. His appearance was greeted with "Three cheers for the Proctor, and an interrogatory, "What do you think of the separation of Church and State, Mr. Proctor?" A lull now took place in the disturbance, during which Mr. Fisher spoke of the incompetency of Parliament, from pressure of business, to govern the Church, and from its composition—composed, as it was, of Roman Catholics, Nonconformists, Jews, and persons of other denominations. The Senior Proctor now disappeared from the scene, and Dr. Perowne, who had accompanied him on to the platform, also retired therefrom, and the Babel broke out afresh. Mr. Fisher expressed his intention to speak for an hour and a-half, or until he was heard, declaring that he would take care that nobody else spoke if he was not heard.

After the disturbance had somewhat subsided, Mr. Fisher continued his speech, which was shortly brought to a full stop by a hand-to-hand fight in the body of the hall, between town and gown. Mr.

Fisher resumed, and was referring to the action of the bishops in the House of Lords, when another large party of Conservatives attempted to force their way upon the platform, and another terrific fight took place on the platform, which was stopped by the parties being forced into one of the ante-rooms under the platform, and the door being locked. At this time Mr. Anderson forced his way to the platform, and holding his stick up in a somewhat menacing attitude, inquired of the speaker when he was going to leave off.

Mr. Fisher: Not until I have done; and I should not advise you to touch me with that stick, because if you do I shall know how to deal with you. I can form a pretty good estimate of your character, and I have no wish to make your acquaintance, but I shall know you when I see you again to-morrow, and I would not advise you to raise that stick to me again.

Mr. Fisher then resumed his argument, but could hardly be heard even by the reporters close to him. The speaker, in a lull, tauntingly declaimed, "Those are the defenders of the Established Church of England!" which was responded to with three cheers for the Queen, immediately followed by a Radical call of three cheers for John Bright, and these were almost as heartily given as the former, probably under a misapprehension by the disturbing gentry, as Mr. Bright's name, previously and afterwards, was received with groans and hisses. Three cheers were then called for Mr. Disraeli and given, but the Marquis of Hartington's name met with by no means a liberal response except from a small knot of persons who of all the audience seemed to be anxious to hear what was said. Mr. Fisher's renewed efforts to proceed were met with the singing of "Rule Britannia," and after braving the disturbers of the meeting for more than an hour, he retired.

Mr. C. Balls then moved his amendment in a speech which occasioned continual outbursts. He said it was not his profession to speak or to stump the country, but he claimed the right of an Englishman to resist the disestablishment and disestablishment of the English Church. He concluded by proposing the following amendment:—

That the disestablishment and disendowment of the Church of England are highly inexpedient, as such a measure would tend to subvert the rights of property and the ancient British Constitution, endanger the public peace, increase sectarian bitterness, and interfere seriously with the religious welfare of the people.

Mr. J. H. Moore Stevens, an undergraduate of Corpus College, seconded the amendment, and in doing so characterised Liberationists as enemies of their God, their country, and their Queen, who were anxious first to rob the Church, and next to destroy the House of Lords. (Laughter.)

Mr. Illingworth, of Bradford, was then called upon to speak, but the comparative order which had prevailed during the utterances of Messrs. Balls and Moore Stevens suddenly disappeared, and shouts and turbulence and confusion broke out afresh, and though at the outset a slight disposition to hear him was manifested, it was with the utmost difficulty that the reporters could catch detached sentences of the speaker's remarks. We now quote the report in the *Independent Press*:—

He was sure they would live to regret what they had been doing. He would remind them that the inhabitants of Cambridge had rights as well as the members of the University, and it would only be fair on the part of the University-men to let the townspeople hear what they (the speakers) had to say. He had attended three meetings before during the present week on this subject—(A voice: "More's the pity!")—and each of these meetings had been unanimously in favour of their proposals. He rather liked opposition, thinking it a pity they could not argue that great public question. When the days of their youth were over, those whom he saw on that platform disturbing the proceedings, would be called upon to take the part of citizens of this country, and some of them might be future legislators, and possibly, if they had been courteous enough to have allowed them to present their case to the meeting, they (the future legislators) would be better qualified for those duties. Notwithstanding their opposition, they might depend upon it that question would go on. He disclaimed being an enemy of the Church of England, which he argued ought to be allowed to manage its own affairs, which, as matters now stood, it was not allowed to do. One great work had been done in that country. They had no established religious Church in Ireland, and he predicted that those who thought the results of disestablishment there were injurious, would find themselves mistaken—"No". The great mass of the people of this country were with the Liberationists—(loud shouts of "No"). Mr. Bright—(a voice: "He's a brute"). [The completion of the sentence was drowned in the shouts which followed, "Rule Britannia" being again to the fore for some time.] The next thing we heard from Mr. Illingworth was that Mr. Gladstone—(whose name was received with cheers and counter cheers)—who had been on their side of the question, found that it was impossible to do justice to Ireland without destroying the Church Establishment of that country. [For the next ten minutes or a quarter of an hour "We won't go home till morning" was the staple subject.] Mr. Illingworth (shouting above the din and noise): "Won't you though?" A voice: "There'll be a lot of gates if they don't." (Laughter.) Three cheers were given for Marten and Smollett. When Mr. Illingworth could be again heard, he was saying that Mr. Disraeli had written something and said something upon Church Establishment, and possibly he might live to surprise his present supporters upon the question. It was no less probable that he should disestablish the English Church than that he should have passed household suffrage; and, indeed, it would be the best thing that could happen to the Church to be disestablished by Disraeli, and he wanted to know if they would accept disestablishment from him. [At this juncture the commotion again rose to the highest pitch, bags of flour were thrown at the speakers, and another fight took place on the platform.]

Mr. Illingworth refused to give way, and went on to refer to the fact that 8,000 clergymen, belonging to the Church of England, were in a condition little better than pauperism, being in receipt of no more than 80l. a-year each. Disestablishment would benefit these people. The people who might suffer from disestablishment would be those who were now in receipt of enormous incomes for the performance of little more than nominal duties. Mr. Illingworth, after braving the storm for a considerable time, at length succumbed, after informing the young gentlemen that they had behaved themselves in a way that would be an utter disgrace to the pupils of an elementary school.

A discussion now ensued between Mr. Hough, a surgeon of Cambridge, and the chairman, the former having accused the latter of having a few years ago organised "a tremendous opposition" to a meeting held in that town. Mr. Goodman denied the charge. He had only attended the meeting as a member of the University and an elector, to move an amendment, though the chairman refused to give him a hearing.

Mr. Picton, of London, was then called upon, and spoke for a few minutes, amid comparative quietude. He was followed by Mr. Armytage, an undergraduate of Christ College, who obtained a good hearing. He characterised the arguments that had been advanced in favour of the disestablishment and disestablishment of the English Church, as childish in the extreme, and proceeded to give reasons for that view.

The Chairman put the question whether the resolution should be amended, which was affirmed, and then the amendment proposed by Mr. Balls was declared to be carried by a large majority, after which the proceedings terminated.

At a numerously and influentially attended meeting of the Liberation Society's subscribers and other friends (convened by circular), held last evening, Neville Goodman, Esq., M.A., in the chair, it was resolved: "That it is desirable to hold another meeting on the disestablishment question, not earlier than the October term."

BEDFORD.

Last Wednesday evening a large public meeting was held at the Assembly Rooms. The chair was taken shortly after half-past seven by Mr. James Howard (late M.P. for the borough), who was supported by Mr. Alfred Illingworth, of Bradford, late M.P. for Knaresborough; the Rev. J. B. Heard, late vicar of Pinner; Mr. John Fisher, organising agent of the Liberation Society; and the following local gentlemen:—Mr. G. Carruthers, Mr. J. W. Maxwell, Captain Colburn, Mr. H. H. Herring, the Rev. J. Bonser, the Rev. R. Reed, Mr. W. Preston, Mr. N. Sturges, Mr. Hillhouse, Mr. Gunton, Mr. Barrand, the Rev. T. Rogers, Mr. Hague, and Mr. J. R. Green, hon. sec. to the Bedford branch of the society. There was a good attendance. The chairman, in the course of his opening speech, said that a variety of circumstances confirmed him in the opinion that the liberation of the Church from State control was one of the greatest questions of the present time—(Hear)—being, as he believed, a part, and a most essential part, of that great battle which would have to be fought at no distant day in this country, and which was being so gallantly fought between the civil and ecclesiastical powers in Germany. (Hear, hear.) Though he had no personal contention with the bishops and clergy, he had a strong objection to the whole ecclesiastical system on abstract grounds. (Hear.) It was productive of numerous evils, was unnatural, injurious, and unscriptural. The Church ought to be self-governed, and its more earnest members were shackled. Look at the action the other day in the City Temple. It simply proved that the present system, instead of facilitating, hindered the communion of saints; at all events the inter-communion. (Hear, hear.) He objected to the union of Church and State, not only because it built up a high wall of separation between the ministers of various denominations, but because this high wall ran all through their social life, and was injurious to religion, and the social happiness and welfare of the people. (Hear, hear.)

Some three years ago there was a Church conference in this room; I stood on this platform before the bishop of the diocese and a hundred clergymen, and pointed out that the system as at present administered precluded all possibility of the absorption of the Nonconformist bodies of the country. The question before the conference was the best means of absorbing the Wesleyan body into the Church of England. I pointed out to them, as I think most conclusively, that a well-organised body like the Wesleyans would never ally themselves with the Church of England, which had no control over itself, and has no representative body except the Imperial Parliament. (Hear, hear.) I object further to the time of the legislature being wasted with Church Patronage Bills, all of which hinder the time of the Legislature from being occupied in more important matters. (Hear, hear.) While Mr. Illingworth will bear me out when I say that during the five years I had the pleasure of sitting in the House of Commons—and we seldom found each other going into different lobbies—(hear)—that fully one quarter of the time while I was in Parliament was occupied with these ecclesiastical questions, and questions cropping out of them. I maintain that the time and attention of the legislature should be confined to temporal matters, and spiritual matters should be left to the decision of the Church. (Hear, hear.) It is upon these broad grounds, and not that I have any contention with the bishops and clergy, that I stand upon this platform. (Cheers.)

The Rev. J. Bonser, Wesleyan minister, was then called upon to move the first resolution. Mr. Bonser said:—

I wish to say that I appear in no representative capacity.

city. Had it been three years earlier probably I should have thought it not prudent to take this position; but I now occupy a somewhat different position which enables me to take a somewhat different and independent course. On this great question of disestablishment my mind has been much exercised, and I feel it is time, if ever the time is to come, that I should take a decisive step as I have done to-night in undertaking to propose this resolution. It is—

That this meeting desires to express its pleasure at the brighter prospects of the movement for releasing religion from State control. It further expresses a hope that the time is not far distant when a definite scheme for the separation of the Church from the State will be before the country and carried by Parliament.

On this occasion it would be right and proper to give my reasons for disestablishment, especially as I have never given them before. I can only say ditto to a good many of the arguments which the chairman has mentioned; but there is one thing that I should say—that disestablishment and liberation does not imply unfriendliness to the Church of England. (Hear, hear.) It does not imply the risk or loss of her present ministrations. It does not imply that a single clergyman will be necessarily deprived of the opportunity of ministering to the people under his charge. Clergymen, if they are clergymen fulfilling their duty not for the sake of the living, if they have the hearts of Christian ministers, will still continue to preach the Gospel, and teach congregations over whom they have been appointed. The liberation of the Church from State control does not imply diminished number of ministers, or loss, indeed in anything which can give strength and success to a Church. It appears a very simple thing to state this, but everyone sees at once it must be so unless clergymen say—if you separate as they may preach the Gospel who like; if you take away our prestige and status as ministers of a State Church, then we won't lift up a finger in favour of the Gospel of Christ. You would not find a man with a heart who would say this. I believe it would increase the number of clergy rather than diminish it, and fan their zeal instead of deadening it, and that increased support to the Church would be generally given. It is not for me to speak upon this question as we have on the platform a deputation which is prepared to give us the information we want, and furnish us with those facts which shall justify the resolution I have read over and which was conceived in no spirit of unfriendliness to the Church of England, but one of the greatest friendliness. There are many persons, as good Churchmen as any who still adhere to the old system, who yet, with Mr. Howard, are for liberating the Church from the control of the State.

The resolution was seconded by Captain Colburn, an Episcopalian, who urged everyone who believed in the principle of disestablishment to educate the country up to the point.

The Rev. J. B. Heard supported the resolution, in what the *Bedfordshire Mercury* describes as "a long and eloquent speech," which was received with great applause.

Mr. Alfred Illingworth also supported the resolution in a vigorous address, saying at the conclusion that the question was one which would be taken to the mass of the people, and that, in the end, the cry for disestablishment would be heard on every side.

The Rev. J. T. C. Gardner, of Crophill, then rose to make some observations. He had spoken a few sentences when the chairman requested him to address himself to what had been said at the meeting before them.

Mr. T. Bull, advancing excitedly from the bottom of the room: As a member of this meeting I demand that this gentleman be heard. (Confusion.) No one interrupted any of the other gentlemen, and I demand that he be heard. All I can say is if you won't hear this gentleman we won't hear another word from anyone. (Great uproar.)

After some remarks from Mr. Howard and Mr. Illingworth, Mr. Gardner proceeded to challenge some statements that had been made, concluding with proposing a resolution to the effect that sufficient evidence had not been produced why the meeting should declare itself decidedly and distinctly in favour of disestablishment. This was seconded by Mr. Bull, who declared that he had not heard an argument that had altered his opinions. Mr. Illingworth replied with great effect to the charge that misstatements had been made. Canon Haddock then rose and made an observation on the marriage question. After some further observations from Mr. Illingworth and the Chairman, the resolution moved by Mr. Gardner was put and lost by a large majority. Mr. Howard, in the course of replying to the vote of thanks, said he was glad to inform the meeting that it had been resolved that a Bedfordshire Auxiliary Branch of the Liberation Society should be formed. He was happy to say some thirty gentlemen at once joined, and considerably over 100 was promised to the special fund. (Applause.)

NOTTINGHAM.

A largely-attended meeting was held in the Mechanics' Hall, Nottingham, on Tuesday evening, the 9th, presided over by W. G. Gripper, chairman of the Nottingham School Board. There were also upon the platform—the Rev. W. R. Stevenson, the Rev. R. A. Armstrong, the Rev. J. Williams, Mr. A. Illingworth, of Bradford, Mr. J. C. Cox, of Belper, Mr. Councillor W. Clark, Mr. G. B. Bothera, Mr. J. Renals, Mr. A. Goodliffe, Mr. T. Goodliffe, Mr. J. E. Ellis, Mr. J. Goodson, the Rev. W. W. Robinson, Mr. A. Goodson, Mr. Councillor Stevenson, the Rev. T. Ryder, the Rev. W. B. Macwilliam, and others.

Mr. Gripper, in his opening speech, referred to the injustice of the State-Church system, gave the reasons why it should be abolished, and several illustrations of the present condition of ecclesiastical affairs. Mr. Councillor Clark then proposed

a resolution in favour of disestablishment, supporting it in a brief speech.

Mr. Alfred Illingworth, of Bradford, described in their broad features the evils of the Established Church, and Mr. Councillor Stevenson proposed a resolution in favour of increased activity, which was seconded by Mr. Dowson, and supported by Mr. C. J. Cox, of Belper, who said that, as a Churchman, he felt he should best serve the Church by co-operating with the Liberation Society:—

It was a sign of the times that public opinion was growing very strongly in favour of disestablishment and disendowment, and the Bishop of Peterborough's bill in connection with patronage and the sale of livings, was another sign of the times and showed that the bishops were aware of the necessity of reformation in the Church. This change in public opinion had been brought about by the activity and firmness of the Liberation Society in the past, and they must not relax their efforts. He believed the Bishop of Peterborough's bill had been brought to the front solely by the action of that society. He was rather glad at the change of affairs which took place at the last general election, because he believed it was a grand seedtime for the advanced Liberals, who, he believed, would reap a harvest of more advanced Liberal measures in the future a deal more speedily from the time afforded for deliberation by the seclusion than if the great Liberal party was in power. The advanced Liberals had made up their minds that disestablishment and disendowment should be one of the foremost planks of their platform in the future—(applause)—and they had made it up in their minds that this great act of political justice should be consummated. He went on to refer to the oppression exercised by the clergy upon one another, and quoted numerous instances of tyranny having been exercised in consequence of the political opinions held by ministers of the Church. He concluded by advocating disestablishment and disendowment as a remedy for all the evils in the Church.

The Chairman then put the resolution, which was carried unanimously. The chairman next urged the claims of the society, and, after the votes of thanks had been passed, several persons gave in their names as members.

THE REV. CHARLES WILLIAMS AT BURY.

On Thursday evening the Rev. Charles Williams, of Acorington, delivered a lecture under the auspices of the local Nonconformist and Liberation Society in the Co-operative Hall, Bury, in reply to the address recently delivered in the Athenaeum by Mr. G. Harwood, of Bolton, and Major Mellor, on the subject of Establishments. The Rev. J. Webb, Baptist, occupied the chair, and stated the principal object of the meeting, which was to give Mr. Williams an opportunity of replying to Mr. Harwood and Major Mellor; Mr. Webb, at the same time, saying what the Liberation Society wished to do was to "build the Church up." Mr. Williams then addressed himself to his reply, which covered a wide ground. The lecturer took up the assertions of his opponents one by one, and was especially effective in his rejoinder upon the Church property question. The lecture is reported at great length in the *Bury Times*. At the close Mr. Duckwood moved, and the Rev. T. Skyrn seconded, votes of thanks.

MEETINGS IN NORTHUMBERLAND.

On March 10 (Wednesday) one of a series of disestablishment meetings took place in the Assembly Rooms, Collingwood Gardens, Morpeth, which was presided over by the Rev. D. Young, B.A. Among those present were Messrs. W. Graham, R. Oliver, R. Nicholson, Norman, Naisby, Burn, Taylor, &c. Several Churchmen were present at the meeting. After the address of the chairman, the Rev. J. Martin, of Blyth, spoke, referring to several aspects of the question. Mr. John Andrew, of Leeds, next addressed the meeting, which listened with unbroken attention and apparently unanimous feeling to the speeches that were delivered.

Mr. John Andrew, agent for Yorkshire and north-eastern counties, has given lectures in five colliery villages, in three of which there had previously been no public exposition of the principles and objects of the society. At BURRADON, the lecture was given in the Free Methodist Chapel, on Monday, March 8; Mr. Alexander Bolton presided, and expressed his conviction of the importance of the question to be brought forward that evening. At SEATON-BURN, the meeting was held in the New Connexion Chapel, on March 9. The Rev. Thos. Robinson, Presbyterian minister, ably presided. He observed that for many years he had been fully convinced that an alliance of the Church with the civil power was injurious both to the civil and religious interests of the nation, and that increased efforts should be put forth to spread information and create an enlightened public opinion in favour of disestablishment.

SEGHILL.—March 11, Mr. Andrew lectured in the schoolroom, when Mr. J. Reid presided, and urged those who were present to support the Liberation Society in its great work.

DONNINGTON.—March 12, in the Free Methodist Chapel, Mr. Blacklock presided, and gave a very excellent address. After the lecture several interesting questions were put, to which Mr. Andrew replied at some length.

DUDLEY.—March 13, Mr. Andrew lectured in the Primitive Methodist Chapel. In each lecture information was given respecting the history and work of the society, and the most important facts and arguments in favour of disestablishment and disendowment were stated and enforced. This mode of treating the subject seemed to satisfy the Northumbrian miners and others, and in each case

there was a hearty vote of thanks for the lecture, coupled with a desire for another visit. Seed has been sown which will bear fruit hereafter.

MR. GORDON'S LECTURES IN WILTS.

CHIPPENHAM, WILTS.—On Monday evening last Mr. Gordon lectured in the Temperance Hall, Chippenham, under the auspices of the Chippenham Liberal Association. There was a fair attendance, and the Rev. Mr. Darby was elected chairman, and deplored, in his remarks, the apathy of the town and district generally, and the positive, and not inexcusable, terror that possessed some people's minds, and prevented that fidelity to conscience which ought to possess them. Mr. Gordon's lecture was well received, and a resolution unanimously carried, pledging the meeting to disestablishment.

NEW SWINDON.—On Tuesday evening Mr. Gordon lectured in the Mechanics' Hall, New Swindon, when there was a large and enthusiastic, though not altogether unanimous audience. Mr. Colman ably presided, speaking very warmly of the society's work. Mr. Gordon's points were responded to with marked zest, and at the close of his address the Rev. Mr. Jones, a local curate, and of some popularity, entered into controversy—with the usual results. The audience, however, seemed well pleased, and energetically pledged itself to the society's principles. Large attendance of local ministers and leading friends, and cordial votes of thanks.

BRADFORD-ON-AVON.—On Wednesday evening Mr. Gordon lectured in the Town Hall, Bradford-on-Avon, where considerable efforts had been put forth to withdraw the use of the hall. The audience, gathering slowly, at last mustered pretty well, and Mr. Hughes was voted to the chair, and spoke very plainly on several points, especially as to the singularly inconsistent conduct of local Noncons., so-called. Mr. Gordon was ultimately replied to, in a feeble, good-natured style, by a local clergyman, and replied again in a merciful fashion.

MALMESBURY.—On Thursday evening Mr. Gordon lectured in the Town Hall, Malmesbury, the Rev. Mr. Darby, of Chippenham, in the unavoidable absence of Handel Cosham, Esq., of Bath, presiding. Fair audience. No opposition. Again a resolution pledging the meeting. Hearty votes of thanks.

WESTBURY.—On Friday evening Mr. Gordon lectured in the Laverton Institute, Westbury, without a chairman—the gentleman voted by the meeting not coming forward. Still, though strikingly illustrating the atmosphere prevailing in the county generally, and showing the need of reiterated efforts, the meeting passed off very pleasantly, and numbers of persons promised better things next time.

This week Mr. Gordon lectures every night in Northumberland, including Newcastle; after that Mr. Gordon goes into the West Riding. Most of the above Wiltshire towns are Parliamentary boroughs, and the visits have been first ones. Mr. Gordon was generally accompanied by Mr. Goodrich, of Cricklade, the local agent.

LECTURES IN DORSETSHIRE.

On Monday evening, March 8, the Rev. Thos. Neave, of Dorchester, lectured to a good audience at Swanage, on the "Present Position of the Disestablishment Question"—the Rev. C. Chambers in the chair—the chairman speaking very heartily in favour of the movement. On the 9th, Mr. Neave lectured at Corfe Castle. The curate of the parish was present and took notes of the lecture, and at its close said that, in a short time, a gentleman would visit Corfe and reply to Mr. Neave. He admitted that there were blots in the Church, but assured the people that, but for it, the country would soon be given over to Romanism; to which Mr. Neave very aptly replied. On the 10th Mr. Neave lectured at Portland. It was a good meeting.

SHEFFIELD.—On Monday, March 8, Mr. F. P. Rawson lectured in the Townhead-street School. The chair was taken by Mr. C. D. Hobbs. The lecture was of an exceedingly comprehensive character, and the audience was addressed by several gentlemen at its close, Mr. Arnold and Mr. W. Sissons moving and seconding the votes of thanks.

CHURCH AND STATE ON THE CONTINENT.

Wednesday's sitting of the Lower House of the Prussian Diet, which lasted for nearly six hours, was devoted to the discussion of a bill submitted by Herr Petri in favour of the rights of Old Catholic parishes to the Church property. Herr Petri supported his proposal in an able speech, which was received with frequent cheers. He urged that the State had no interest in protecting an Establishment presided over by a mortal who possibly might be infallible, yet at the same time mad. A Pope whose right to claim infallibility was dependent upon the report of a commission *de lun. in.* could not be regarded as fit to enjoy the exclusive patronage of the State. The Germans had put down the secular sway of ancient Rome; they would, it was to be hoped, be a match for the Pope too, and might prove so earlier than anticipated if the Old Catholics were allowed their rights. To this cutting speech Judge Reichensperger answered very temperately in the name of the Roman Catholics. The question at issue, he said, was one

of law. As the Old Catholics were no Catholics at all, they could claim no share in the property of the Roman Church. The Minister of Public Worship recommended that the motion should be referred to a committee. He declared, however, that the Government would entertain a resolution of the Diet based upon Herr Petri's motion. The House resolved to refer the bill to a committee on the administration of the property of Catholic parishes. As the bill divides the Church property only in places where there are Old Catholic congregations, the loss at present to the Roman Church will be very trifling.

The leaders of the Berlin Old Catholics have published a declaration most heartily concurring in the appeal recently issued by Count Frankenberg. They point out that the Old Catholics had long recognised the necessity of opposing courageously and openly the pretensions of the Roman Curia, and had acted upon that conviction. They call upon all Catholics who stand loyally by the Emperor and the Empire to shake off equivocation, place themselves upon the standpoint of Old Catholicism, and inaugurate and promote on that basis an organisation of all Catholics who are imbued with patriotic sentiments and are true to the Empire.

The Suffragan Bishop Knebel, of Freiburg Breisgau, administrator of the archbishopric, has been condemned to a fine of 500 marks, or, in default, to ten weeks' imprisonment, for the illegal exercise of ecclesiastical functions. The accused, who appeared in person at the trial, denied the jurisdiction of the court.

The editor of the Ultramontane journal *Germania* has been sentenced to two years' imprisonment, but the police are unable to discover him in order to put him in durance vile. The same is the case with the Bishop of Munster, who is under sentence for illegally exercising ecclesiastical functions.

The *Frankfort Gazette* says that during February the Prussian courts were called upon to take cognisance, under the provisions of the exceptional laws, of nearly 300 charges, entailing penalties in the aggregate of over 6000, in fines, and more than twenty years of imprisonment; not to speak of summary processes in the shape of arrests, banishments, domiciliary visits, the dissolving of public meetings, the suppression of schools and societies, and other measures of a like character. Seven bishops and about fifty priests have in various ways been made to feel the weight of the new Church laws during the past month. Two priests were seized in their churches; in the case of one of them, the vicar of Plusnitz, it was deemed necessary to make a display of military force to overawe the excited crowd who accompanied him from the church to his prison at Kulm. Early in the morning of the 2nd ult. the authorities went to the seminary at Fulda, which had been closed to students by the Government in January, and summarily expelled, with two exceptions, all the priests residing there. But the heaviest separate sentence passed during the month was a fine of 384, with the alternative of eighteen months' imprisonment, imposed upon a priest at Freiburg for resuming the exercise of his functions after having been deposed from them by the authorities. In nearly every instance the ecclesiastics have brought punishment upon themselves by refusing to comply with the requirements of the new Church Laws. In Posen it would seem that from the Bishop Janiszewski downwards hardly one priest can have escaped punishment, either by fine, imprisonment, or deposition. Seven communities of teaching nuns were also suppressed and banished, and several schoolmasters were forbidden to exercise their calling.

The Pope has replied to the joint memorial of the German bishops in a brief dated March 2, in which he expresses admiration of their constancy and firmness, explicitly admits the correctness of their interpretation of the Vatican dogmas, deprecates Prince Bismarck's intended interference in the matter of Papal elections, as indicated in his famous despatch recently made public, insists on the perfect freedom to be observed in the election of a Pope, and concludes by pronouncing upon the brave episcopate his apostolic blessing.

The *Vossische Zeitung* publishes the following curious decree against the schoolmaster Priefart at Weissensee:—"Royal Government of Potsdam, February 4, 1875.—Having been informed that you have not had consecrated by the religious authority your marriage, contracted last December, we cannot employ you any longer as primary schoolmaster, for we must require from a Christian schoolmaster that he follow the Christian rules, and give in this respect a good example to his commune. You are therefore dismissed from the lot of next month."

The Berlin correspondent of the *Times* says—"A few days ago, at the annual meeting of a religious fraternity at Vienna, Cardinal Rauscher delivered a speech, in which he said the Catholic Church was left to her own resources in the ecclesiastical wars of Germany and Italy, because France, though as rich as ever, had not yet recovered the strength she formerly possessed. The inferences drawn by the German press from this menacing utterance are likely to precipitate anti-Ultramontane measures in this country. Already we are authoritatively told that the Government will sanction the bill introduced by an Old Catholic which provides for a division of the Church property between Old Catholic and Roman Catholic congregations."

The Russian Government has forbidden the observance of the Papal jubilee. This step has been taken on the ground that such unauthorised Romish

Church festivals are instituted with the object of exciting adoration for the Pope and the priests, and are, consequently, in the highest degree pernicious to the interests of the State. Moreover, such festivals, which are only instigated by the fiercest superstition, are also very demoralising for the people, by causing them to neglect their work and inducing excess and debauchery.

THE DISENDOWMENT QUESTION.—The last of the disestablishment lectures at the Memorial Hall is to be delivered on Monday night by the Rev. J. Guinness Rogers, B.A., and the subject will be, in some respects, the most practical of the series, viz. "Facts and Fallacies relating to Disendowment." Perhaps there is no part of the State Church controversy in regard to which there is so great a need of clearness of view and precision—the lack not being confined to either side. Mr. Rogers will, it is understood, deal with the contents of Mr. Freeman's lately published volume, the articles in the *Pall Mall Gazette* and Mr. Newman's Manchester lecture, and his known argumentative power, and fullness of information, justify the expectation that the lecture will be one of considerable value. We hope, therefore, that a large number of the supporters of the Liberation Society, as well as of the general public, will be present to hear it.

LOCKE ON RELIGIOUS LIBERTY.—In a lecture given on Sunday for the Sunday Lecture Society, at St. George's Hall, Mr. H. R. Fox Bourne, who is writing the Life of John Locke, gave an account of some unpublished treatises by the great philosopher which he has discovered, and read from them a number of very interesting passages bearing upon the subject of religious liberty.

UNITARIANISM AND METHODISM.—It is mentioned in the *Unitarian Herald*, as a proof of the growing Christian fellowship of these modern days, that on Sunday evening, Feb. 28, the Rev. R. Shenton, Unitarian minister, officiated for the Rev. Mr. Hall in the pulpit of the Primitive Methodist Chapel at Bradwell. There was a very large attendance on the occasion, drawn together, no doubt, by the novelty of the occurrence. The rev. gentleman, from the words, "Are not two sparrows sold for one farthing?" preached an appropriate discourse to his numerous hearers.

CARDINAL MANNING.—At a secret consistory held at the Vatican on Monday morning, the Pope created six cardinals, and notifications were immediately sent to them by Cardinal Antonelli, the Pontifical Secretary of State. That to Monsignore Manning was delivered to him at the English College in the presence of a number of English Catholics. After the Papal master had retired, Cardinal Manning addressed those present in the following words:—

I thank you all for your presence here to-day. I feel it a sign of goodwill to me and of your devotion to the Holy Father and to the Church. I do not affect to think lightly of the great dignity conferred upon me without any merit of mine. It is truly an honour to be associated with the Sacred Council immediately around the Vicar of our Lord and to share his lot in good and in evil. Indeed, I would rather that this dignity fell upon me, as it does, in the time of danger than of safety. It is, as it were, being told off to the forlorn hope in the sight of the world; but a forlorn hope which is certain of victory. I feel that your presence this day is a representation of England, especially of those in England who have preserved unbroken the tradition of the faith, and that your kindness to me proceeds from love to England, and I feel assured that on returning to our country I shall meet with the same kindness and affection. Again I thank you for your presence here.

Cardinal Manning will take his title from the Church of San Gregorio.

ADVOCATES OF DISESTABLISHMENT IN PARLIAMENT.—A correspondent of the *Leicester Chronicle* corrects a statement by the chairman of the recent Liberation meetings in that town, who said that Leicester was the only borough which sent to Parliament two members pledged to disestablishment and disendowment. He points out that Birmingham sends three members in favour of that policy, and adds:—"I have awaited the result of the Norwich election to give you a list of boroughs that do as well as Leicester, and right glad am I that the first seat wrested from the Tories in a bye-election since 1871 has been carried off (happy omen for us in the future) by so pronounced a Liberationist as Mr. Tillet—bringing Norwich to the front rank again. Besides Leicester; Norwich, Barnstaple, Halifax, Lambeth, Glasgow (two of three), Merthyr Tydvil, and Sunderland all send two members in our favour, while Huddersfield, Morpeth, Helston, Aberdeen, Swansea, and many other constituencies, both boroughs and counties, throughout the three kingdoms, who can only send one voice, send it uncompromisingly for religious equality. We must remember that whilst the Liberal party, as a whole, lost immensely at the last general election, the core of the party, the Liberationists in the House, were diminished by a very few votes only, so that the relative value of the Liberationist support to the Liberal party is increased; and we must take care that this is known and acted on when the Whigs ask us to march to power again under their leadership—if they ever do so. Meanwhile, as we are not so badly off in the boroughs as our chairman stated, and can muster nearly a hundred votes in a Tory House of Commons, we must try and win over the

English counties, beginning with Leicestershire and Rutland, to the cause of religious equality."

THE BISHOP OF DURHAM AND THE EPISCOPAL MANIFESTO.—The Bishop of Durham has published a letter in which he explains his reasons for not signing the address from the episcopal bench recently published. Dr. Baring says he could not agree to the paragraph referring to the eastward position, as it declares that the position occupied by the minister during the prayer of consecration has not any doctrinal significance, notwithstanding the fact that the avowed object of its introduction on the part of the sacerdotalists has been to teach by this symbol that the minister is a sacrificing priest; nor could he with any confidence declare that "the vast majority of the clergy and laity of the Church of England are thoroughly loyal to its doctrine and discipline." He believes this assertion to be true as regards the laity, but he doubts whether it applies to the same extent to the clergy. His chief objection to the manifesto, however, is that it is so indefinite in its statements, so feeble in its conclusions. It "dare not venture to utter a single word with reference to the two most serious errors which are the cause of the 'embittered controversy' of which it speaks—namely, the extensive teaching of semi-Roman doctrine as to the presence of our Lord in the elements of bread and wine, and the introduction of auricular confession by a large number of the clergy." In conclusion Dr. Baring says: "Had the Allocution been, in my judgment, only useless, I should certainly not have separated myself from my episcopal brethren, which I now do with much sorrow; but the document appears to me mischievous, because it minimises or ignores the greatest danger at a time when the clergy and laity need to be most distinctly warned that the foe is already within the camp. I readily allow that the address is amiable and well-intentioned, and quite as distinct in its note of warning as could be expected from a bench itself divided in opinion; but it is because it utters so uncertain a sound, shrinks from condemning with outspoken faithfulness the grave errors which are being propagated by many of the ministers of our Church, and by its undecided tone will prove a great discouragement to the many clergy, and still more numerous laymen, who have been earnestly contending for the faith of the Protestant Reformed Church of England, that I have found myself unable to append my signature."

POPIST PERSECUTION IN THE LOYALTY ISLANDS.—Mr. Ella, an English missionary in the Loyalty Islands, in a letter addressed to a contemporary, tells a long tale of persecution, murder, arson, bloodshed, and cruelty, with remedies often sought for and often promised, but never practically obtained, spreading over twelve years, which has been perpetrated in this French Roman Catholic colony, and which leads the reader to wonder that there are any Protestants left in the Polynesian Islands. The Romanists, it appears, supported by the Government, have seriously abused their power for objects of persecution and proselytism; so much, indeed, that the present Lord Derby was on one occasion induced to interfere officially, with the result of securing temporary satisfaction by the removal of the two resident Roman Catholic priests, who were proved to have been the instigators of past cruelties. New persecutions began again, and proved, if anything, only more cruel and more unmerciful for the short suspension they had suffered. Repeated appeals to the Governor of New Caledonia were shown to have led to nothing but fair words, with occasional arrest or transportation for a short time of an offender or two, whose crimes were too flagrant to be overlooked. But the persons so punished were sure to return after no long absence, pardoned, and enjoying the special protection of the bishop of the diocese, and in favour with the local authorities. The barbarities recorded are, indeed, calculated to make one's hair stand on end. The Protestants are said to have been driven out of their houses, which were laid in ruins, and when the women came forth from their hiding-places in search of food for their starving children, they were tied to trees by their hands, and mercilessly struck on their suspended bodies with clubs and tomahawks. In a later instance, their heads were at once chopped off, and, indeed, the summary method of execution appears to have approved itself to the Roman missionaries as—if the less cruel, at any rate the speedier and more efficacious method of punishment and conversion by example to others. Starved out, and in constant dread of death, a good many natives seem to have outwardly abjured the Protestant faith. Only some three hundred Protestants remain, and they are prevented from celebrating public worship. Their villages are in ruins, their chapels burnt to the ground, their plantations devastated, their groves of cocoa-trees cut down; all is desolation and misery. In 1872 it appears that Lord Granville once more endeavoured, on the part of England, to obtain justice for the Protestant colony. At his request an inquiry was instituted, but its practical results were nil. The German press have taken up the matter, and is horror-struck at this revolting story, and there is not one paper outside the Ultramontane circle that does not make it a text for indignant comments. The *North German Gazette* is reminded of the barbarities of Nero and Diocletian. The *Weserzeitung* recommends a joint remonstrance of the great Powers, in the interests of humanity if not of Christianity, to urge upon the French Government, as they some years ago urged upon the Spanish, a policy of toleration. The other leading papers write in the same strain, and one of

two suggest that the Evangelical Alliance would have been better employed in pressing this advice at Paris than it has been in carrying it to Constantinople. — *Weekly Review*.

Religious and Denominational News.

MESSRS. MOODY AND SANKEY'S SERVICES IN LONDON.

The American Evangelists have been pursuing their labours in the metropolis during the past week. On Wednesday there was a noon prayer-meeting at Exeter Hall, which was full to overflowing, and numbers were unable to gain admission. There was a good attendance of London and country ministers. After the singing of the hymn, "Sweet hour of prayer," and requests for special supplication, the Rev. Marmaduke Miller offered prayer, which was followed by the hymn, "The Great Physician now is near." The singing over, Mr. Moody delivered a brief address, based on the words, "There is nothing too hard for the Lord," which he followed up by a fervent prayer. Then Mr. Sankey sang alone the hymn, "There were ninety and nine." The meeting having been thrown open four prayers were offered up from the body of the hall. "Guide me, O Thou great Jehovah," was next sung, and after a few remarks from Lord Cavan, the meeting closed with the doxology.

On Wednesday night the second meeting was held in the Agricultural Hall, Islington. The attendance was by no means equal to that on the preceding—the first—evening of Messrs. Moody and Sankey's appearance in that building. Probably from 10,000 to 12,000 persons were in the hall. Among those present were the Lord Chancellor, Lord Cavan and Radstock, Mr. Stevenson Blackwood, General Probyn, V.C., Mr. R. P. Smith, Mr. Radcliffe, Mr. R. Baxter, Captain the Hon. R. Moreton, Mr. Thomas Stone, &c. The mass of the audience appeared to belong to a somewhat lower class than that of the previous evening, and a large section consisted of boys. The proceedings were much the same as on the previous evening. Mr. Moody's address was based on Luke xix. 10, "For the Son of Man is come to seek and to save that which was lost." This Mr. Moody characterised as one of the sweetest verses in the Word of God, as defining the mission of Christ in this dark world. He concluded a characteristic and earnest address by a special appeal to young men, in the course of which Mr. Moody stated that on the preceding night he had seen more young men in that hall than he had ever spoken to on one occasion in the whole of his experience as an evangelist. On this occasion the position of Mr. Sankey's American cabinet organ—which we may remark is one of Mason and Hamlin's, exclusively supplied for these services by Messrs. Metzler and Co.—was removed to a small pen in front of the rostrum. After silent prayer, which was interrupted by at first the faint, presently the fuller notes of the organ, which was followed by Mr. Sankey singing a solo, Mr. Moody invited any who wished to speak to him privately to meet with him, which a considerable number availed themselves of. Lord Radstock brought the meeting to a close by pronouncing the benediction.

On Thursday the noonday prayer-meeting in Exeter Hall was again well attended, the hall being quite filled. For an hour previous to the time of commencing a large number were present, who employed their time in singing Mr. Sankey's hymns, with which all appeared familiar. The proceedings began by singing a hymn, after which the requests for prayer were read, which were more numerous than on the previous day. They comprised requests for prayer from twelve mothers for their children, for four who had wandered from the fold, four who were inquiring the way to eternal life; a mother and wife presented her husband and five children for prayer, a teacher for a Bible-class, six sisters for brothers, two mothers presented by their children, five sisters that they might be brought to Christ, five daughters presented by their parents, a husband by his wife, a servant, a man who could not believe the Word of God, a German woman in great distress about her soul, three aged persons without Christ, a prodigal son, two persons sick and dying without God, a widow, a clergyman for himself and people, three drunkards, one of whom had been addicted to drink for fifty years. "Let us pray," said Mr. Moody, "not for these poor drunkards alone, but for the drunkards of all London." There was a brief interval of silent prayer, after which the hymn "Wonderful Love" was sung. Mr. Moody then delivered an address specially pointing to the necessity of the inquiry-room. He showed that the idea was a perfectly Scriptural one, and he then quoted a large number of texts of Scripture in which Jesus encouraged inquiries from many persons. Another hymn was then sung, "Rescue the perishing." After this the meeting was open for a brief period for remarks or prayer from anyone who chose to speak, and the service then concluded with the benediction, occupying exactly one hour.

In the evening Messrs. Moody and Sankey were present at the Agricultural Hall. There were about 16,000 in the hall. Many thousands, however, were refused admission, owing to the doors being closed punctually at half-past seven. The congregation appeared to be of a very respectable class, and there was throughout a marked silence and attention to the whole of the service. Mr. Moody

took for his text the same words as on the previous night, and the address was a continuation of the same subject. Every word spoken was distinctly heard in the most remote corners of the building. At the conclusion of the service a prayer-meeting was held, presided over by Lord Radstock. About 8,000 persons attended this service to the close, but the prayers were all from the platform, and there were none from the body of the hall. There was another inquiry meeting held in an adjacent room capable of holding a thousand persons. An invitation was also given for the enrolling of a greater army of workers to give advice to the inquirers who may need religious counsel. A very large number of persons offered their services, but the committee were using a wise discretion in endeavouring to ascertain their fitness—a precaution which, in many instances, appeared advisable. In fact, it was considered essential that persons should come with a letter of recommendation from some minister or friend.

The American Evangelists were both again present at the noonday prayer-meeting at Exeter Hall on Friday, and the building was again filled to the doors, but there was a slight falling off in the numbers of persons occupying the small back gallery. The time previous to the commencement of the service was beguiled as on previous occasions by the singing of the American hymns, which have become very popular among the persons attending these meetings. Among those present on the platform were the Earl of Cavan, Lord Radstock, the Right Hon. Cowper-Temple, M.P., Mr. W. M'Arthur, M.P., the Rev. James Spurgeon (brother to Mr. C. H. Spurgeon, of the Metropolitan Tabernacle, Newington), Mr. R. Paton, and many others. The service commenced with the singing by the audience of the forty-eighth hymn, "Sweet hour of prayer." The requests for special prayer were then read, after which another hymn was sung, the chorus of which was taken up by the audience. Mr. Moody then proceeded to keep his promise of the previous day, and to speak further on the subject of inquiry-rooms. He wished to say something about the work to be done there, for he once heard a minister tell a young man who was weeping bitterly to go home and do the best he could, and it would be all right, he would be saved. What they wanted to do was to get the inquirers away from themselves and away from their feelings to the Word of God. To tell a man who was inquiring the way of salvation to go home and pray was to do him a great injury. He heard another person tell a young man who was in deep concern, "If you go to church on Sunday and say your prayers every night and morning you will go to heaven." Another mistake was to tell people they were converted. Let God tell them so, not man. He believed they had suffered more in that way from their own friends than from anybody else. What they wanted was to bring them to the Word of God straight, and tell them what it was to believe in the Lord Jesus Christ. They did not want any "ism" in the inquiry-room. They left the ministers to instruct them after they believed, but they wanted simply to point souls the way to Christ. The best of the whole work lay in the inquiry-room, and he pitied the man or woman who did not enjoy the luxury of leading a soul to Christ. Mr. Sankey then sang, "Nothing but leaves," after which Dr. Asa Mahan offered a few remarks, entreating people to join heart and soul in the work. A gentleman suggested that Christian people should be on the watch, and speak with any anxious persons they might see in the hall. The Rev. James Spurgeon said if they brought young people with them and kept them under their charge they would be more likely to do good than if they took up with a perfect stranger. Lord Radstock added a few words, and Mr. Moody having offered a few words of prayer, the meeting closed punctually at one o'clock.

The Agricultural Hall meeting in the evening was again crowded. When the service began there were about 14,000 present, but there was room for many others in and under the end galleries. The opening prayer was by Mr. Archibald Brown, of the East-end Tabernacle. Mr. Sankey again presided at the American organ, and effectively rendered several hymns appropriate to the address which ensued. Mr. Moody took for his text the words from Isaiah, "Seek the Lord while He may be found; and call on Him while He is near." He made an earnest appeal for prompt decision, and called on his hearers to carry out at once the invitation contained in the text. In doing so he rose to greater earnestness and eloquence than on any former occasion. The speaker, addressing the vast audience with all the power of his voice, called out, "I call on you to come to God to-night." Turning to the large array of ministers on the platform, he said, "I ask you ministers of religion whether God may not be found here to-night?" The whole body on the platform, as with one voice, replied "Yes." The force of sound took the audience by surprise, and seemed much to impress them. Then the speaker, turning to the large multitude before him, said, "I appeal to some of you whether you have not found Him here"—to which there were responses from the audience of "Yes, yes." Continuing, he added, "Oh, may thousands in London find Him!"—to which many in the congregation responded "Amen." The inquiry meeting was held afterwards in St. Mary's Hall, and was largely attended. Another prayer-meeting was also held in the large hall, to which many remained.

Saturday, as is customary, was a day of rest to Messrs. Moody and Sankey. There was a considerable falling off at the Exeter Hall noon prayer-meeting, and the evening meeting in the Agricultural Hall was attended by about 4,000 persons. Mr. R. Baxter presided, and addresses were delivered by the Rev. Mark Guy Pearse (Wesleyan), and the Rev. John Morgan (Independent).

On Sunday there were three services in the Agricultural Hall, Messrs. Moody and Sankey being present at each. The first was of a remarkable character, being held at eight o'clock, and was specially intended for Christian workers. Some 10,000 persons were present. The service commenced with the inspiring strain, "Hold the fort," followed shortly afterwards by the popular hymn, "Stand up, stand up for Jesus," the Rev. Thain Davidson in the interval offering prayer for the outpouring of a spirit of greater earnestness, diligence, and consecration on the noble band of Christian workers and volunteers then present. Mr. Moody read the first eight verses of the 8th chapter of Isaiah, concluding with an expression of the hope that "Here am I, send me," might be the language of every worker there that morning. The hymn commencing "Hark the voice of Jesus crying," introduces this passage very effectively; this was sung as a solo by Mr. Sankey, the rendering of the verse—

If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms—

producing a sympathetic thrill throughout that vast assemblage, who at the close of the solo joined heartily in singing Hymn 51, "I love to tell the story." Mr. Moody selected for the subject of his address Daniel xii. 3, "They that be wise shall shine." It was listened to with much interest, and seemed to produce a great impression. A prayer for a blessing on London was followed by the hymn, "Work, for the night is coming," and Mr. Moody expressed his hope that these workers would scatter themselves over the hall during the week, and he doubted not that they would thus find opportunities for usefulness.

At three o'clock there was a meeting for women, to whom was given up every part of the hall, with the exception of the platform, which was reserved for speakers, ministers, &c. The attendance was very large, though there was some further space available. Mr. Moody's discourse was from the words in Genesis, "Adam, where art thou?" He hoped every man would hear the voice of God asking him, in stern and solemn tones, "Where art thou?" There were three classes to whom these words were now being spoken—those who are Christians; those who have wandered and become backsliders; and those who have never been saved. His address throughout was earnest and impressive. In concluding his sermon, Mr. Moody called for "a moment or two of silent prayer." Presently, while all heads were bowed, the faint notes of the organ, scarce louder than the silence, were heard, and before one could decide for certain whether it was actual music or not, Mr. Sankey, in the softest *pianissimo*, was singing:—

Come home, come home,
You are weary at heart,
For the way has been dark,
And so lonely and wild;
Oh, prodigal child!
Come home, oh, come home;

and at the end of each verse the well-trained choir, in little more than whispered melody, took up the refrain, "Come home; come, oh, come home." Organ, soloist, and choir, in the most skilful manner, gradually increased their force of sound until the last verse pealed forth in full volume. Some thousands remained to the "after meeting," in which special prayer was made for the anxious; and the effect was visible in the long stream of women, old and young, who, on invitation, rose and filed out to the "inquiry room."

The evening meeting was for men only, and for an hour before the time announced for commencing all the thoroughfares leading to the hall were crowded with well-dressed men hurrying to the place. Before seven o'clock there could not have been less than 17,000 present. Lord Cairns and the Hon. A. Kinnaid, M.P., were among those in the front part of the platform. As soon as Mr. Moody had mounted the desk, and Mr. Sankey had taken his place at the organ, the former asked the whole meeting to join in singing the hymn, "Guide me, O Thou Great Jehovah." The hymn was followed with prayer by Dr. Davis, of the Religious Tract Society, and then Mr. Moody read Psalm li. Mr. Sankey next sang the now well-known sacred solo, Jesus of Nazareth passeth by.

A few moments of silent prayer followed, and then Mr. Moody audibly led the devotions of the meeting. The address was the same as that in the afternoon. At its close several hymns were sung by the choir, while those who did not wish to stay to the after meeting left, and then those who stayed (nearly a half of the whole congregation) were gathered by the stewards into the body of the hall. A correspondent who was present at this meeting sends us the following on the subject:—

A second meeting was held at the close of the principal service, to which I stayed, in order to see what the procedure was like. I found that it was almost precisely the same as that adopted by the principal Evangelical Churches in the United States during the progress of revivals, with the exception that the inquirers passed out into another part of the building, separated from the general audience, instead of, as in

America, going to the front seats, or "penitents' benches," as they are called, in front of the platform. Mr. Sankey's singing is very sweet, and although there is no finished art or culture about his style, I should imagine that it is admirably adapted to the purpose he has in view. Both men seem thoroughly in earnest, and I shall never forget a short prayer which Mr. Moody offered before asking those in the audience who wished to be prayed for to stand up. His voice fell almost to a whisper, though you could hear every word spoken owing to the solemn silence which prevailed. It was like that of a man struggling with the Divine Being. At length, in a louder and almost indescribable tone, he said, "Speak, Lord!" A short silence then prevailed. When Mr. Moody came forward to ask persons to rise, I saw by his countenance that he was labouring under intense emotion. An expression of hopeful expectancy was, however, to be clearly traced in his features when his appeal was favourably received, and as one after another rose he repeatedly said in grateful tones, "Thank the Lord!" "This is indeed an answer to prayer." While encouraging those who had remained to rise, he plainly intimated that he did not wish any to go into the inquiry room who had not quite made up their minds to be Christians.

Monday being the first Monday since the visit of Messrs. Moody and Sankey to London, the time at the noonday prayer-meeting at Exeter Hall was devoted, in accordance with their usual custom, to receiving reports from various sources as to the work accomplished, not only in the metropolis, but in the towns previously visited. Exeter Hall was, if possible, crowded more densely than on previous occasions. On the platform were the Earl of Cavan, Lord Radstock, the Right Hon. W. Cowper-Temple, M.P., Mr. R. W. Dale (Birmingham), the Rev. M. Chapman, the Rev. Marmaduke Miller, the Rev. E. H. Hopkins, &c. The service was opened by the singing of the 46th hymn, the refrain of which runs, "Oh, think of the home, over there, over there," which was joined in by the audience with good time and tune. Mr. Moody then announced that the time would be occupied in hearing reports of the work being done from various friends. The requests for prayer were then read, and included petitions from Christian parents for prayer for their children, children for their parents, a clergyman in affliction and difficulty, anxious souls, from some at the point of death, wives for their husbands, brothers for their sisters, for backsliders, for aged, for drunkards, for young men and young Christians; an infidel asked prayer for himself as being unable to believe; for a lady of rank in London who was deeply anxious about her soul; a telegram from one who prayed that God might forgive his past inconsistencies, and lead him back to a full measure of the peace which he had lost, &c. Silent prayer having been offered, the 38th hymn, "Wondrous love," was sung. Mr. Moody then spoke from the chapter of Isaiah, "Declare his doings among the people," and expressed his conviction that the best way to carry on the work was just to let the news of what had been done be known among the people of the land. The night before he was very much encouraged at the Agricultural Hall by a father coming into the inquiry room with his son, for whom he had often prayed, and who was then under conviction of sin. Before five minutes had elapsed a mother came in with her five daughters, so that they might see God was really working in their midst. He had good news to tell them from Liverpool, for the work there was apparently only just commenced, and had been going on better since they had left. No less than 1,300 young men met there every night to carry on the work, and they had reason to believe that at least 1,000 young men had been converted, and the work was extending to other towns. They might be glad to know that by a letter he had received from Glasgow the noonday meeting there was to be devoted that day to prayer for London. Nobody could say that was not a work from God. The devil never started men to pray for one another. In an appeal to Christians to come and work, he said he found that the criticisms and the fault-finding came from those who were outside, and who were doing nothing in the work. He was sometimes surprised at the letters he received, telling him how this, that, or the other should be done. He believed there would be a general awakening in London, and there were hundreds and thousands now just waiting for some one to go and tell them what they must do to be saved. The Earl of Cavan having read a letter from Glasgow expressing concern and regard for London, Mr. Quintin Hogg stated that in the inquiry room the night before there were ten inquirers for every one to talk to them. Mr. R. Paton said the persons he met in the inquiry room proved that persons of high and low degree had been touched by some means or other. Mr. Dale appealed to Christian people to take up the work in the inquiry room, for they knew nothing about it until they got in. With regard to the statement that Mr. Moody's converts were not genuine ones, he himself had seen a great number of them, and his testimony was that he had very rarely seen clearer and more definite evidences of the presence and power of the Spirit of God in the hearts of men than in the case of those converts. He did not think they would all stand; but he saw no reason why more of them should fall away than those converted by any other Christian ministry. With respect to the difference of Mr. Moody's services to those ordinarily held, the general opinion was that it would be better if they had brighter and more cheerful music. At this, some persons began to clap and applaud; but Mr. Moody immediately rose, and, with upraised hands, said, "I hope we'll never have any applause in the

prayer-meeting. Let us not forget ourselves." Another speaker, from Leeds, said hundreds and thousands had been converted to God. In one church alone eighty-eight persons had applied for church-membership. After a prayer from Mr. Edwards, Lord Radstock read a letter from Russia, descriptive of the work going on there, while the Rev. Mr. Chapman detailed his experience at the Agricultural Hall on Thursday and Friday last. Shortly afterwards the Doxology was sung, and, with Mr. Moody's benediction of "Grace, mercy, and peace be with you all," the large audience slowly dispersed.

The services were continued on Monday night at the Agricultural Hall; but there was a marked diminution in the number of persons attending. Mr. Sankey presided over the singing. The sermon was preached by the Rev. James Spurgeon (brother of the Rev. C. H. Spurgeon), from the words in Corinthians, "And they shall all drink." The hall was scarcely more than one-third filled, there being not more than 7,000 present. During the service Mr. Moody held an inquiry meeting in St. Mary's Hall, at which about seventy persons were present. After the service in the hall about 400 persons repaired to the inquiry room, there being about an equal number of both sexes. The committee have issued tickets up to Friday, but as it is believed that many have taken them who will perhaps not use them, there is some talk of abandoning the ticket system.

The *Central News Weekly Circular* says:—"An important question of copyright has arisen in connection with the visit of Messrs. Moody and Sankey to London. It is well-known that these gentlemen do not wish extended reports of their meetings to be published. It now appears that they claim a copyright in their addresses, their solicitor having given notice to a London publisher who proposed to issue them subsequent to delivery, that in the event of his attempting to do so an action in the Court of Chancery would be brought to restrain him. A London religious paper, which, 'in the interest of evangelisation,' had also prepared to publish verbatim reports of the addresses, has, in the interest of Messrs. Moody and Sankey, announced its intention of abandoning the idea."

Mr. Dale's admirable article on Messrs. Moody and Sankey, in the current number of the *Congregationalist*, is republished in a cheap form by Messrs. Hodder and Stoughton.

GLASGOW.—The annual meeting of the congregation of Montrose-street United Presbyterian Church in this city, for the transaction of missionary business, was held on Wednesday night, in the church, the Rev. Dr. Young presiding. The annual report of the missionary committee was submitted to the meeting, from which it appeared that, besides contributing largely to the home and foreign missions, the stipend augmentation and other schemes of the United Presbyterian Church, the congregation were vigorously prosecuting home evangelisation, by a male and female missionary agent, district visitation carried on by a staff of church-members, forenoon meeting and Sabbath-schools, a library and a savings-bank. As this is the last year of the congregation's existence in its present locality, a rapid survey was taken of the entire pecuniary effort during the thirty-four years of its history, which showed that, beginning with small numbers, it had gradually developed its activity and liberality, having raised in all 40,270*l.*, showing a general average yearly of 1,184*l.*, a large proportion of which had been expended on purely missionary and benevolent objects. Mr. George Pearson, the treasurer, submitted the financial statement for the year just closed. He reported that 625*l.* had been expended on missions, 100*l.* on benevolent objects, and 715*l.* on congregational maintenance; in all, for the year 1874-5, 1,440*l.* Mr. Slater, missionary from Paterson Station, Caffraria, gave interesting information regarding his own work there.

Dr. Newman has in preparation a new edition of his letter to the Duke of Norfolk, and he has added a postscript containing some criticisms on Mr. Gladstone's "Vaticanism."

THE BRITISH MUSEUM.—The work of reform has already commenced in this institution. Last week permission was granted by the trustees, chiefly at the instance of Dr. Hooker, to allow the clerks of the Printed Book Department to sit upstairs. We hope that, having found their way upstairs, they may be allowed to continue there. No amount of "doctoring" can ever make the "tank" a proper place for human beings to spend the greater part of their day in; its proper use is evidently to serve as a store-room for manuscripts, pamphlets, &c. The present concession, however, we hope, is a prelude to a thorough sanitary reform in all departments of the museum. The evils at present complained of have been slowly growing, and will intensify as the space allotted to the various departments yearly becomes less. In a few years the extension of the museum will become a necessity, and we think the trustees would be wise to begin now and relieve the officials from the cramped and unhealthy dens in which they have to work, and before they are utterly "crowded out" by the rapid accumulation of books. The problem of ventilating the reading-room and building generally is, we admit, a difficult one, but some means ought to be adopted by which warm fresh air could be introduced from without to renew the exhausted atmosphere of the interior.—*The Lancet*.

Correspondence.

THE NEW DAILY PAPER SCHEME.

To the Editor of the *Nonconformist*.

SIR,—Whatever in the world has become of our zealous Radical friend, whose loud trumpet call from a city in the West aroused us from our slumber and summoned us to fight against a compromising and temporising press? He apparently, without meaning to be uncourteous, has told us to go to Bath, for not only has he not come forward with a plan, but he has not penned even a line in exposition or advocacy of any scheme. I do not belong to that school which "laughs at impossibilities," but I never allow impossibilities to laugh at me. I am of opinion that at some future day the newspaper he yearns for will appear, and become "an accomplished fact." Your correspondent "Pen" refers to the *Dial*, and to the failure of its talented and indomitable originator to carry out his long-cherished idea. I lost—as I expected—a few English coins in that venture; and though I objected to the details of the scheme, I felt that the effort was a most desirable one. Most cheerfully would I have risked much more than I advanced had not I felt assured that though some such attempt ought to be made, failure in this special instance was inevitable. The newspaper is destined to become an ever-increasing power in the world, and I see every reason why wealth and talent should be consecrated to this all-important department of patriotic effort. It is evident that the *Dial* plan must be abandoned, and a more excellent way will most certainly be discovered when necessity calls. This is probably, if not positively, the last word I shall ever pen on this matter, but I sincerely hope that the earnest friends of civil and religious equality will, in due time, originate and sustain a daily paper at which no English citizen can cavil. Till that day dawns let us do our very utmost to uphold the *Nonconformist* and those other journals which have so long and so ably advocated the truths we profess.

Believe me, Sir, your obedient servant,
FESTINA LENTE.

Kensington, March 16, 1875.

NEED FOR THE BURIAL BILL.

To the Editor of the *Nonconformist*.

DEAR SIR,—Allow me to furnish you with a fresh illustration of the need of the Burial Bill being passed into law:—

"In the parish of Hemingford Abbots, Hunts, a respectable farmer who attends my ministry lost his youngest child by death. It had not been christened, and the father being given to understand that consequently there would be some difficulty in the way of the body being buried by the rector in the parish churchyard, waited on [that gentleman to insure that there would be no hindrance in the way of a grave being dug. He was received courteously, and having told the rector that I was ready to conduct a short service outside the gate, the clergyman expressed a hope that nothing would be done to cause unpleasant feelings. The father assured him that would be the wish of both of us. Relying on the friendly expressions of the rector, the body was carried to the churchyard on Monday week. It was, of course, expected that the coffin would be left to rest on the ground in the usual way during the service. The grave was but a little distance from the low boundary wall, and after taking my place outside, and about to begin, what was my surprise at seeing the sexton lowering the body into the grave, and proceeding to fill in the earth at once! The undertaker quietly remonstrated, but the throwing in of earth still going on, I then quietly begged the man to pause awhile, but he still went on, saying he was acting on orders given! From those looking on murmurs of disgust began to be expressed, but as I wished for no "scene," and feeling for the weeping and insulted parents, I raised my voice and proceeded with reading. Thus, despite this petty attempt to stifle the holding of a service, it was carried quietly through. The sexton was so ashamed of what he had been constrained to do, that the next day he sent an apology to the parents. But who had instructed him so to act? Surely not the rector who had spoken so fairly to the father! Yet who else had authority to do so!

Yours very truly,

JOHN A. WHEELER,
Minister of Union Chapel, Godmanchester, Hunts.

"THE ULTRAMONTANE CONFLICT IN GERMANY."

To the Editor of the *Nonconformist*.

SIR,—Will you allow me to offer a word of expostulation? I was pained and surprised at the concluding sentence of your article on the above subject on the 10th inst. After showing, as you do conclusively, that the present action of the German Imperial Government is caused directly by the "portentous missive from the Infallible Pope, in which, as has been pithily said, 'a foreigner presumed to abolish certain laws of the realm, enjoining one-third of the Prussian subjects to resist these laws at the risk of everlasting punishment'"—you conclude by the following statement,—that this policy of the Vatican "is unquestionably driving the Imperial

Government to acts of repression and of proscription which are much to be deplored, and which have not as yet been followed by the expected results." (The italics are my own.)

This statement, Sir, is to me perfectly amazing. I venture to think that so far from deploring the action of Germany in seeking to defend herself from Popish conspirators, we ought heartily to rejoice at it and to give it our enthusiastic sympathy.

How long will it be before we distinctly recognise this fact—that the recent anti-Popish legislation of Germany has not been by way of repression or proscription at all, but simply of defence.

While cordially agreeing with you that ultimately for Germany, as for England, the solution of all politico-ecclesiastical questions will be found in total separation of Church and State, I submit that this has no bearing upon the present conflict, and I am at a loss to conceive how any intelligent Protestant can withhold his sympathy from the policy in question. Germany has been asserting the majesty of civil law, defending herself against the open and avowed rebellion of Popish emissaries. She has been gradually waking up to a sense of the folly, the national suicide, involved in allowing the control of education, the censorship of books and newspapers, the exercise of unconditional authority in inflicting punishment upon the parochial clergy, and the irresponsible administration of the State grants for religion, to remain in the hands of a disloyal and bigoted priesthood, and she now demands that these men whom she herself pays for the performance of certain duties, shall obey the civil law of the land. Are we, then,—a Protestant and Nonconformist England—to look on coldly and criticise this policy as "repressive or proscriptive legislation"? Bare justice points to a very different style of speech; but Germany has a right to expect of us not justice only, but an affectionate and earnest sympathy. She is fighting the battle which we have fought and shall have to fight again. She has adopted the policy which is dictated by the instinct of self-preservation; one upon which, in view of the audacious claims of the Vatican, not only the independence of a people, but their very existence as a nation, entirely depends. This is no new doctrine to us—it is part of our alphabet as Protestant Nonconformists, and if hitherto unknown to others, surely it is now made clear to the dullest eye by Mr. Gladstone's pamphlet.

I am, Sir, yours truly,
J. E. FLOWER.
Basingstoke, March 15, 1875.

SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

Mr. Walpole was visibly affected when on Thursday night Mr. Osborne Morgan questioned him as to his intentions with respect to his motion on the Judicature Act Amendment Bill. It is not often, of late years, that this estimable right hon. gentleman finds himself momentarily in a position of importance in the House of Commons. Somehow or other—probably by one of those odd fancies that make the Premier sometimes unaccountable—the whilome Home Secretary had got himself mixed up with a business upon which much turned. The impression of the House was, that in questioning Mr. Walpole, Mr. Osborne Morgan was eliciting the intentions of Mr. Disraeli. This impression Mr. Walpole himself seemed to share, and amid the breathless attention of the House, he answered, with ministerial involution of phrase, that he should not bring forward his resolution now, but would reserve to himself the right to do so if, at some future time, he should see fit. So the resolution stands in the list of those for which "no day has been fixed;" and Parliament is left to marvel, less upon the reasons which impelled the Government suddenly to abandon a piece of legislation to which they were pledged, than upon the manner in which Mr. Disraeli or Lord Cairns will explain those reasons, and indicate the course to be next taken.

The Easter holidays have been fixed to commence to-morrow (Thursday) week, being the day before Good Friday. Mr. Disraeli appears determined that if, in the main, his government is bound to carry on their work upon the lines laid down by their predecessors, they shall at least have a policy of their own in the matter of arranging the epochs of the session. It was a distinctive act on the part of a great Conservative Government to open the session on a Friday. It was generally anticipated that Parliament would adjourn for the Easter recess on Tuesday next. The adjournment will, however, take place on Thursday, and thus the claim of a Conservative Government to originality of thought and independence of action will once more be triumphantly vindicated. Only here a difficulty suggests itself. Good Friday, of course, begins after the stroke of midnight on Thursday, and Mr. Disraeli has indicated, with

much impressiveness of manner, that a great deal of solid and important work is to be got through on Thursday. Will business be carried on as usual into the early hours of the morning? Will the dawn of Good Friday find Mr. Ward Hunt, Mr. Beresford Hope, and other good Churchmen at work in the House of Commons?

Melancholy had marked this Thursday evening for her own, by reason of the introduction of Navy Estimates under the direction of Mr. Ward Hunt. The right hon. gentleman floundered for the space of nearly two weary hours through what he had to say, and Mr. Goschen and other members who took part in the debate, appeared to think it incumbent on them to make speeches in due proportion. The feminine character of Mr. Ward Hunt's mind was forcibly illustrated by one passage of his speech. It will not be forgotten how last session he came down to the House, full of sound and fury, and signified that we had nothing at sea but a phantom fleet, nothing at home but paper ships. This outburst has been a good deal laughed at, and Mr. Ward Hunt has, as he admitted, been placed on the horns of this dilemma—that either his description of the condition of the fleet was exaggerated, or that he had failed in his duty of taking prompt and sufficient means to meet the danger incurred by the incompetency or criminal neglect of his predecessors. The First Lord of the Admiralty now protested in a high voice that his famous description of the fleet was not exaggerated, and that if he had erred at all it was "in a modified degree" in the direction of not making adequate efforts to grapple with the circumstances in which he found himself and the country placed. Accordingly, he proposed to add a few thousand pounds to the Estimates, and a few hundred of men to the dockyards, in order to reconstruct the British fleet! Perhaps he had better not have attempted to defend the indefensible, and if a manly retraction of foolish words was more than nature was capable of, he would have been wise to have let judgment go by default. There is a German proverb which, being translated, says, "Talking comes by nature, silence by understanding."

On Friday evening there was much miscellaneous talk, but only a single piece of business that calls for record. The centre of attraction was, for an hour, in the House of Lords, where the Duke of Richmond brought in the long-looked-for Tenant Right Bill. It turned out to be an excellent measure regarded as an essay in legislation made in some parliamentary debating society or Chamber of Agriculture. The friends of the farmer present in the House were in quite a glow of satisfaction, till the duke came to the portion of his speech wherein he incidentally observed that the bill would be permissive in its character; the power being reserved to either landlord or tenant to contract himself out of its clauses. Then it was perceived that the Government had added another to the already long list of pieces of mock legislation in which they attempt to run with the hare and hunt with the hounds. The exceptional piece of business in the House of Commons was the introduction by Mr. Cross, in the presence of about a score of members, of a bill which proposes to rearrange the dioceses of London, Winchester, and Rochester, and to create a new bishopric of St. Albans. The measure is remarkable not least for a sudden access of generosity on the part of this bishops. His Lordship of Winchester gives up his town house, with instructions to sell it and devote the money to payment of the salary of the new bishop, and his Lordship of Rochester gives up Danbury, which is to be sold, and the proceeds devoted to the purchase of residences for the new Bishop of St. Alban's and the next Bishop of Rochester. This is all very well for the present holders of those pleasant and convenient residences. But in the natural course of things, their lordships' lease cannot be far from the point of expiring, and how will their successors regard the special form their generosity has assumed?

The debate in Committee on the Regimental Exchanges Bill, which occupied the whole of Monday night, proved a far less dreary performance than those which had taken place on the preceding stages. The conclusion was of course foregone; but there was the excitement of the successive divisions, and there were one or two little outbursts during the sectional discussions which made the path of duty a trifle easier to tread. The whip on each side was most exigent. Mr. Gladstone and Mr. Bright both answered that which issued from the Liberal side—the latter right hon. gentleman remaining in the House later than he has done on any occasion since he returned after

his long illness. Early in the evening Mr. Dillwyn was instrumental in checking an insolent and overbearing tone which the majority began to assume, and had carried to the extent of refusing a hearing to anyone objecting to the bill. But a motion to report progress brought Mr. Hardy to a sense of his duty, and thereafter the debate proceeded in decorum, even Sir Henry Havelock (who it must be admitted is becoming somewhat of a bore), being heard with a show of attention. At midnight Mr. Mundella moved to report progress, and being supported by the Marquis of Hartington, Mr. Disraeli gave way, punishing the Opposition for its obstinacy by decreeing a morning sitting on Tuesday, when the bill finally passed through committee.

Imperial Parliament.

The House of Commons on Wednesday afternoon was occupied throughout with a discussion on the Hypothec Abolition Bill. The second reading of the bill was moved by Mr. VANS AGNEW and its rejection by Mr. GREGORY, who based his objection principally on the ground that if the bill became law in Scotland an agitation would immediately be commenced for the abolition of distraint in England. The debate was confined almost exclusively to Scotch members. On a division (which took place at half-past five) the bill was thrown out by 156 votes against 138. The majority consisted mainly of Conservatives.

COURSE OF PUBLIC BUSINESS.

On Thursday Mr. DISRAELI explained the probable course of public business during the next month. After some reference to the Artisans' Dwellings Bill, and the Friendly Societies Bill and the Regimental Exchanges Bill, he said that the Peace Preservation (Ireland) Bill would be taken on Monday, the 22nd, and taken continually until the House adjourned on Thursday, the 25th, until Monday, the 5th of April. On that day supply would be taken. On Thursday, the 8th April, the Merchant Shipping Bill would be the first order, and on Thursday, the 15th, the Chancellor of the Exchequer would bring forward the budget. Lord HARTINGTON protested against the new practice of putting important bills as the second order of the day. Mr. DISRAELI answered that the arrangement he had proposed was the most convenient and most effective for forwarding business.

In answer to Mr. O. Morgan, Mr. WALPOLE said that under the existing circumstances he did not propose at present to press forward his motion with regard to the Judicature Act.

Before the Navy Estimates were considered in committee of supply, Mr. SANDFORD moved that incomes of 300*l.* a year should be exempted from the income-tax. The proposal was opposed by Sir STAFFORD NORTHCOOTE, who said that the proper time for raising the question was when the Budget came on for discussion. Mr. HERMON opposed the motion, and Mr. HANKEY also spoke, and it was rejected by 213 to 77 votes.

THE NAVY ESTIMATES.

The grievances of the officers of the Marines, the discipline of the training ship Britannia, and other matters relating to the navy having been discussed, the House went into committee of supply. Mr. WARD HUNT introduced the Navy Estimates. Having premised that 60,000 men and boys were required, and that the gross charge was 10,784,644*l.*, he dwelt on the improvements made and contemplated and explained the items of increase in the estimates. Reverting to the controversies of last year, Mr. Hunt said he completely adhered to the statement he then made as to the condition of the navy, and he was inclined now to think that he had taken too small a supplementary estimate to bring it up to a state of efficiency. But, compared with 1872-3, there had been an increase of one million in the ship-building vote. The chief feature of the dockyard work for the year would be repair rather than building, though at the end of the financial year there would be four new ships and at the end of the next year four more. Furthermore, two new ships would be laid down to which the men could be put when the other was finished, but the type is not settled. Mr. Hunt went into minute details as to the ships which are being built and the progress to be made on them in the year, amounting to 13,182 tons, employing 5,794 men in the dockyards, and 19,655 in private yards. There are forty-two ships building, including the ironclads Thunderer, Alexandra, Téméraire, Inflexible, and Dreadnought, formerly the Fury, and the Shannon. He admitted that this was not all that was needed to put the navy into a perfectly satisfactory condition, but he saw nothing in the aspect of foreign affairs nor in the condition of foreign navies to call for spasmodic efforts. Mr. GOSCHEN and Mr. SHAW LEFEVRE contended that Mr. Hunt's scheme was substantially the same as that of his predecessor in office, and that most of the improvements he contemplated would have been made by the late Board of Admiralty. Sir John Hay, Mr. Bentinck, Mr. Gourley, Colonel Leigh, Mr. Samuda, Mr. MacGregor, and Captain Price having spoke, the first two votes—60,000 men and boys and 2,326,162*l.*, and an excess vote of 2,000*l.* for Greenwich Hospital—were agreed to.

THE TENANT RIGHT QUESTION.

In the House of Lords on Friday, the Duke of Richmond, in calling attention to the law relating to agricultural holdings, said that in the bill he proposed to lay on the table would be confined in its operation to England. The evidence taken before the select committee of the House of Commons went to show that the grievance complained of was the want of security on the part of the tenant for the capital he had invested in the soil. He hoped that the bill he should introduce, dealing with yearly tenancies and leases, of the latter of which he was himself an advocate, would provide a remedy for that state of things. He proposed that improvements should be divided into three classes; and he would attach different conditions for compensation to the three different classes, allowing the landlord to claim a set-off on account of rent due and for various acts of waste. In the event of the tenant and landlord failing to agree as to the amount to be paid for compensation, each party might appoint a referee, and in case the referees disagreed he proposed that the county court judge should appoint an umpire; but no appeal would be allowed for any sum less than 100*l*. The tenant's security would be that the amount of compensation granted him might be made a charge on the holding. The limited owner would also have a right to make a charge on the estate for money well and properly laid out in improvements. In yearly tenancies the usual term for a notice to quit was half a year; he proposed that it should be increased to a year, but he would exclude all existing leases from the operation of the bill. He would make it applicable to all other cases unless the landlord or tenant expressed a desire within a certain limit of time to be exempt from its operation, for he did not desire to interfere with the freedom of contract. Lord GRANVILLE said that he did not intend to discuss the provisions of the proposed bill at the present time, but wished to know what day would be appointed for the second reading. The Duke of Richmond said that it was not his object to press the bill forward with haste, and he would name some day after Easter for the second reading. The bill was then read a first time.

IRISH GRIEVANCES.

In the Commons on Friday Sir J. M'KENNA called attention to what he termed the unequal incidence of Imperial taxation upon Ireland, and moved that the complaints which have been made on this subject require the early consideration of the Government. Sir STAFFORD NORTHCOTE thought that if the inquiry were pressed it would not turn out to the advantage of Ireland. Mr. SULLIVAN, Mr. ORR EWING, and the O'CONNOR DON made some remarks. Mr. LOWE said that Sir J. M'KENNA's argument rested on a gross fallacy. Taxation was imposed not on countries, but on individuals, and what the Irish members had to show was not that Ireland paid more than Great Britain, but that an individual in one country paid more than an individual in exactly similar circumstances in the other. This he challenged them to do in any single case, from the duke to the peasant. On the contrary, the individual in Great Britain paid taxes which the individual in Ireland did not pay. In the end Sir J. M'KENNA offered to withdraw the motion, but the House would not permit him to do so, and it was negatived without a division.

Mr. O'CONNOR POWER brought forward the case of the Irish political prisoners, with the view of urging the Government to grant a general amnesty. Lord R. CHURCHILL, Sir P. O'BRIEN, and Mr. WHALLEY made some observations, after which Mr. CROSS announced that the Government firmly intended not to release them.

BISHOPRIC OF ST. ALBAN.

Mr. CROSS in moving for leave to bring in a bill for the formation of a new bishopric, said hon. members were quite aware that the dioceses of London, Winchester, and Rochester had, in the opinion of all men who had thought about the matter, largely outgrown the dimensions of such a diocese as one bishop could practically do the duty of. But in all these matters the first great difficulty, however much it might be wished to subdivide a diocese, was the question of funds. In considering the question the Government had come to the conclusion, first of all, that it must not be held to be a necessity in the Church of England that every bishop who might be created in future should have an income of 5,000*l*. a year—(Hear)—and in the next place they took it as a maxim that in the formation of any new dioceses no money was to be taken from the Ecclesiastical Commissioners. The reasons which had induced the Government to introduce this bill was the very generous offer made by one of the bishops concerned. The Bishop of Winchester had an extremely large diocese, extending up into a very crowded part of London; his episcopal residence was at Farnham, and up to the present moment he had also one of the largest houses in St. James's-square, Winchester House. It struck that bishop that that house was hardly wanted by the bishop of the diocese, and the rent, he thought, could be put to a much better purpose. He, therefore, placed that house entirely at the disposal of the Government on only one condition—that whatever money could be obtained by its sale should be devoted to the foundation of a new see. (Hear.) He must tender his thanks publicly to the bishop for that generous offer on behalf of the Church. (Hear.) When the matter came to be considered several proposals were brought before them. Eventually the Bishops of London, Rochester, and Winchester, and the archbishop were formed into a committee,

and a scheme was the result, which had been modified, but eventually assumed the form he was now about to state to the House. He would state the limits of the diocese of St. Alban's and the rearrangement of Winchester, Rochester, and London, consequent on its formation. The new See would take Essex from the diocese of Rochester; Rochester, therefore, would have considerable relief, and would take from Winchester, East and Mid Surrey, and St. Mary's Newington. There would be ample work for St. Alban's, and they would also by this means be able to provide for the spiritual wants of a great part of the South of London—he believed to the satisfaction of every one concerned. The next question was how the funds should be provided for the new see. Whatever might be the produce of the sale of Winchester House, it would be entirely devoted to the endowment of the See of St. Alban's. He would now state the income of the three different Sees as they would be on the first avoidance of the present bishops. The arrangement after the avoidance of the Sees of Winchester and Rochester would be this:—Winchester would have 6,500*l*. instead of 7,000*l*.; Rochester would have 4,500*l*. instead of 5,000*l*., and the 500*l*. to be taken from Winchester and the 500*l*. from Rochester would be added to the sum to be gained by the sale of Winchester House, to form an endowment for the See of St. Alban's. That sum would be augmented most probably by certain funds not legally attainable at present, but which eventually would be appropriated to this purpose. They were of opinion that they could now present this bill to the House, and request its sanction to the formation of this new see, with a complete scheme to the enable the Ecclesiastical Commissioners to sell Winchester House, and to devote the sum realised to the foundation of the See of St. Alban's. As soon as a sum was obtained which would produce 2,000*l*. a year, the bishopric would be founded. The bishop would be in possession of the see, and on the avoidance of Winchester and Rochester, he would have 500*l*. from each added to his income. The probable result of the arrangements would be to secure for the new bishopric an income of between 3,000*l*. and 4,000*l*. The Bishop of Rochester would during his lifetime continue to receive the same income as at present, but he had come forward to say he gave his consent to the sale in his lifetime of Danbury, and the devotion of the proceeds to the erection of two residences, one for the See of St. Alban's and the other for the See of Rochester. The bill was simply a bill for the rearrangement of the three dioceses of Winchester, Rochester, and London, and he presented it to the House without asking for a farthing of money from anyone—as a gift offered to the Church by the bishops concerned, and he tendered them thanks for the sincere and earnest liberality with which they had come forward to make the offer. It could not be made in any way with a view to their own advantage, and it was dictated solely by the wish to devote their means, as far as they could consistently with their duty, to the sole good of the Church. (Cheers.) With regard to the new bishop being a Peer of Parliament, the precedent of Manchester would be followed exactly.

Mr. BRERESFORD HOPE said no one could have heard the statement that had been made without the greatest gratification. He trusted it was not intended by this bill to shut the door to a larger measure, whatever form it might take. At St. Alban's there was a magnificent cathedral, but a bishop without a chapter was like a military commander without a staff, and he therefore trusted that a chapter would be provided for this bishopric. Leave was then given to introduce the bill.

Epitome of News.

The Queen held a *levée* at Buckingham Palace on Wednesday afternoon, at which nearly 200 presentations were made.

To-morrow Her Majesty will again come up from Windsor, and is expected to remain in town till Saturday.

Yesterday Prince Louis Napoleon completed his nineteenth year. There was no ostentatious reception at Chislehurst.

King Francis and Queen Marie (of Naples) and the Prince and Princess of Wales visited the Queen at Windsor on Monday, and remained to luncheon.

Mr. Hepworth Dixon has arrived in London after a tour of six months through the United States.

Mr. Montagu Corry, the private secretary of the Premier, has been offered the post vacated by Sir John Lefevre in the House of Lords, but has declined it.

The Clerkship of the Privy Council, vacant by the death of Sir Arthur Helps, has been conferred upon Mr. Charles Lennox Peel, son of the Right Hon. Laurence Peel, and at present private secretary to the Duke of Richmond.

Both the University crews have been out on the Thames during the past week for daily practice. The betting is said to be two to one on the Dark Blues. The race takes place on Saturday next.

Messrs. J. C. im Thurn and Co., who for many years have been engaged in the American, Indian, and Levant trades, have been compelled to suspend payment. The liabilities of the firm are estimated at over three millions sterling, of which two millions are the firm's acceptances, the remainder

being open claims and indorsements on bills receivable. It is said that a considerable proportion of the acceptances will be duly provided for. The losses have arisen largely from bad debts and money being locked up, but it is confidently believed that the liquidation will be favourable.

At the Merionethshire Assizes on Thursday there was, as in Montgomeryshire, but one prisoner, a stranger to the county, for trial—a circumstance which drew from Justice Mellor a warm eulogium upon the orderly and law-respecting character of the Principality. In the Nisi Prius Court there was a blank cause list, and the whole proceedings occupied less than an hour.

One of the Shakers has received a letter from Miss Wood, who is in the Laverstock Lunatic Asylum. She says she is kindly treated, and is very comfortable, but hopes soon to be liberated and return to the community. She has been pronounced on medical examination to be suffering from hallucination.

It was stated by Mr. W. H. Smith, in the House of Commons, on Friday evening, that the total amount of the expenses of the trial of "The Queen v. Castro," will be something under 60,000*l*.

The eccentric Mr. Cobbett made another application, on Thursday, in Vice-Chancellor Malins' court, for a writ of *habeas corpus* to bring up Arthur Orton. The vice-chancellor having told him to sit down, Mr. Cobbett attempted to serve him with a writ, but the vice-chancellor calling for the tipstaff, the pertinacious gentleman hastily withdrew.

The fate of the Regent's Park Colosseum, after many vicissitudes, has been at last determined, and the site has been sold for the erection of villas, while a new entrance, to be called Cambridge Gate, is to be made between the Park and Albany-street.

On Friday a railway collision occurred near Bedford, by which four passengers were seriously hurt. A London and North-Western train ran into a Midland train at a point where the two lines cross. The Rev. W. Sprott, of Glasgow, sustained severe internal injuries, from which he has since died.

Great consternation was caused on Wednesday evening at Balsall Heath, Birmingham, by the escape of a lion from a menagerie. The lion had succeeded in freeing himself from the cage, and one of the keepers observed it in the garden, walking towards the gate. He then obtained assistance, and a large piece of meat was tied to a rope and thrown to the animal. The lion seized the meat, and held it so pertinaciously that the keepers succeeded in drawing the animal into its cage again.

The result of the Tipperary election, announced on Friday, was as follows:—Mitchel, 3,114; Moore, 746; majority for Mitchel, 2,368. In the town of Tipperary the windows of those who refused to illuminate were broken, and the police were stoned; at Clonmel there was a public meeting, marked by the delivery of inflammatory speeches; and at Nenagh the houses of those who were obnoxious to Mitchel's supporters are described as having been riddled with stones. Many of the rioters were fined on Saturday. Mr. Mitchel announces that he will not defend his seat before the Court of Common Pleas. He threatens to repeat the same tactics in another Irish county, with a view to getting that "disfranchised." By such means he hopes to show the Irish people how to shake off oppression.

Sir William Stirling Maxwell, the Conservative candidate for the Chancellorship of Glasgow University, will be returned unopposed, Lord Moncrieff having withdrawn.

We believe, says the *Observer*, that no decision will be adopted by the Government with reference to the course to be pursued in respect of the Appellate Jurisdiction of the House of Lords till after the Easter recess.

A further discovery of forgeries has been made in connection with the recent frauds upon the Burial Society at Blackburn, which swells the total amount of the losses to 12,000*l*. Two boards of management are in existence, and the one has taken the other into the Chancery Court.

Earl Granville entertained a large party at dinner on Saturday evening, at his mansion, on Carlton House-terrace. After dinner Lady Granville had a brilliant reception, including most of the members of the *Corps Diplomatique*, and a large number of peers and members of the House of Commons.

We learn from Cambridge that there is to be no opposition to Mr. G. A. Macfarren's candidature for the Professorship of Music, Dr. Wyld having retired.

Field-Marshal Sir William Gomm, G.C.B., Constable of the Tower, who entered the army before he was ten years old, and was present at the battle of Waterloo, died at Brighton on Monday, in the ninety-first year of his age.

The Home-Rule members of the House of Commons held a meeting on Monday at their rooms in King-street, Westminster, when it was agreed to offer a strenuous opposition to all the future stages of the Peace Preservation (Ireland) Bill. Captain Nolan, one of the members for the county of Galway, and Mr. Richard Power (Waterford city) were requested to undertake the duty of "whips" for the remainder of the session.

The soldier Morgan, who is awaiting the execution of his sentence of death at Maidstone Gaol for the murder of a comrade at Shorncliffe, has made a confession of his guilt to the chaplain of the gaol, and expressed his sorrow for the deed. He has, however, given no reason for the crime.

DISSEMINATION.

The LAST LECTURE of the course at the MEMORIAL HALL will be delivered NEXT MONDAY EVENING, March 22, by the Rev. J. GUINNESS ROGERS.

SUBJECT.—"Facts and fallacies relating to disendowment."
HENRY WRIGHT, Esq., to preside.
Commence at Seven. No Tickets.

CATERHAM CONGREGATIONAL CHURCH.

SPECIAL PRELIMINARY NOTICE.

The OPENING of the above Place of Worship will take place on TUESDAY, the 6th of April next. The Rev. Dr. PARKER will Preach in the Morning, and the Rev. JOSHUA C. HARRISON in the Evening.

JAMES SPICER, Esq., will preside at the Dinner.
Train and other arrangements will be announced next week.

APPRENTICESHIP SOCIETY.

The NEXT HALF-YEARLY ELECTION will take place at the MEMORIAL HALL, Farringdon-street, on TUESDAY, March 30, 1875.

The POLL will commence at Twelve and close at One o'clock p.m.

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WEDNESDAY, MARCH 17, 1875.

SUMMARY.

THE bill for legalising afresh, in a certain direction, the traffic in offices of trust—that is, commissions in the army, the sale of which the nation a short three years ago paid some seven millions to abolish—is being pushed forward with remarkable energy by the Government. While a scheme which was intended to recast our judicial system in the public interest was actually dropped out of sight, because some of our coroneted reactionists repented of having parted with the appellative prerogative of the House of Lords, and while the Government proceed leisurely enough with their microscopic social reforms, the measure "to enable the Guards to sell their prestige and privileges"—as Colonel Burnaby phrases it—is pushed forward as a matter of life and death. The great feature of last session was a vigorous but unsuccessful attempt to restore to the Church the monopoly of endowed schools. The great features of this session are two—one to undo the judicial reform, the other the army reform, of the last Parliament; and both by the aid of overbearing Tory majorities are likely to be realised. Surely we are proceeding in a retrograde track at a very rapid rate.

There was an animated discussion in the House of Commons on Monday on the Regimental Exchanges Bill in Committee, which grew warmer as the night drew on. As the Conservatives listened to their own speakers, but clamoured down those opposed to them, Mr. Dillwyn, supported by Sir W. Harcourt, moved to report progress, which was eventually withdrawn, but had a marked effect on the ministerial benches. A number of amendments were voted down; and to all proposals to prevent the abuse of the principle of the bill by the adoption of safeguards, Mr. Hardy replied that the War Office would vigilantly watch its action—as though such a promise were actually better than a legal enactment! Mr. Disraeli, finding it impossible to avoid another adjournment, fixed the resumption of the debate for a day's sitting on Tuesday. Some four more hours were accordingly given to the bill yesterday. Several further amendments were moved, the testing one being that proposed by Mr. Trevelyan confining the operation of the bill to those officers who entered the army before the abolition of purchase. Both Mr. Lowe and Mr. Gladstone were among the speakers on this amendment. The former reiterated his conviction of the "degraded, sordid, huckstering, trafficking" ideas which the bill introduced into the army. The appearance of the latter in the Parliamentary arena excited no little interest. With his wonted incisiveness and elevation of style, and amid the loud cheers of the Liberal members, Mr. Gladstone condemned the measure as tending to give undue advantage to the possession of wealth as compared with other and far higher claims, and that it was not entitled to the respect or the attention of Parliament, and that it promised no good either in the present or in the future to the military profession. Such appeals were of no avail. A majority of 91 (259 to 168) rejected Mr. Trevelyan's amendment, and the bill passed through committee. The third reading will be taken to-morrow.

Matters are not proceeding very smoothly in the Upper House. Though the peers have the strongest conviction of the importance of their rights, whether legislative or judicial, it seems a pity that they so sparingly use them. The presence of only about fifty members on Monday to discuss so important a measure as the Land Titles and Transfer Bill was a grave scandal to both sides. Lord Selborne proposed to make registration compulsory, but it was treated by the Lord Chancellor as almost a revolutionary proposal, and received the support of just fifteen peers! Last night the increase of the Episcopate Bill was read a third time and passed, but it does not go down to the Commons very strongly recommended. There was rather a warm discussion as to the course taken by the Government on the subject, of which Lord Lyttelton complained, though the Prime Minister had promised him the help of the Cabinet. The Duke of Richmond thought there must have been some misapprehension, because the Government could not actively support the bill though they would not oppose it; while Lord Cardwell retorted that the Church was half disestablished if, when such a measure as the present was under discussion, the responsible Minister of the Crown could give no opinion on the subject. It may thus be conjectured that Lord Lyttelton's bantling will not receive a cordial welcome from the Commons. Its fate apparently is to be smothered.

If the new French Cabinet has given an uncertain sound in its first declaration of policy, it is satisfactory to see that the majority on which it rests still holds together. The election of the Duc d'Audiffret-Pasquier as President of the National Assembly by 418 out of 598 votes is, in a certain sense, a protest against his exclusion from the Government. The Duc has openly identified himself with the Republic, and has declared that liberty and Parliamentary Government are the only means to avert a catastrophe. The Left, though not directly represented in the Cabinet, have not been overlooked in the subordinate appointments, and three out of four of the vice-presidents of the Chamber are members of the Liberal party. Probably there will be a long adjournment of the National Assembly over Easter, and a dissolution in the autumn.

The debate on the bill for suspending the endowments of the Roman Catholic Church commenced in the Prussian Diet yesterday, and was, as might be expected, a bitter one, one Ultramontane advocate holding out the prospect of disturbances if it should be passed. Amongst the supporters of the measure were Dr. von Sybel, who made a damaging exposure of Ultramontane tactics, and was followed by Prince Bismarck, who amid great cheering declared that the Government was protecting mental freedom in Germany against a Pope.

misguided by Jesuits. The bill is to be pushed forward with all despatch, and it is said that a considerable portion of the subordinate clergy is preparing to disregard the Encyclical, and submit to the laws of the State. If so—though we doubt—the Old Catholic movement will enter upon a new and more important phase.

THE NEW FRENCH CABINET.

M. BUFFET, after several attempts which ended in failure, has at last succeeded in forming a Cabinet, and has read a declaration of its policy to the National Assembly at Versailles. He would have had to throw up his task in despair but for the long-sighted and statesman-like self-restraint exercised by the triumphant Left. It is clear that M. Gambetta holds in his hands the reins of discipline over his followers with a firm grasp; and that with a view to a complete ascendancy, at no distant date, of Republican principles, he is capable of regulating, and even of repressing, for the time being, the enthusiastic ardour of his own political preferences. Patience is his watchword. Any extent of conciliation not inconsistent with, or destructive of, the end at which he aims, he has proved his readiness to practise. There would else have been no chance of the passing of the Constitutional Bills which have established the Republic; nor, after the sanction given to those bills by the Assembly, would there have been the chance of a construction of a Cabinet mainly in harmony with the spirit which carried through the substitution of a permanent and organic form of Government for that which was provisional. He has a true insight into the real temper of his fellow-countrymen. He deals with their prejudices with a forbearance and tenderness well calculated to neutralise them, and ultimately to win them over to his own views. M. Gambetta is calmly awaiting, and sagaciously preparing for, the coming general election, which cannot now be far off. And happily, he has been able to inspire his adherents in the Assembly and his numerous supporters outside of it, with his own spirit. To him, probably, even more than to Marshal MacMahon, M. Buffet is indebted for his present success.

Throughout the negotiations which have terminated in the appointment of a Cabinet, the President of the Republic acted upon novel and strange conceptions of the official responsibilities devolved upon him. He entrusted to M. Buffet the task of constructing a Cabinet, but he seems to have thought it his duty to lay down preliminary conditions theoretically incompatible with Constitutional Government. The majority was quite large enough, and contained quite a sufficient number of men representative of the different sections of which it was composed, to furnish materials for a strong administration. But the marshal must needs insist upon the minority being represented therein, and although he ultimately restricted his demand to the presence in the Cabinet of one member who had not voted for the Constitutional Laws, the difficulty he threw in the way of M. Buffet by his interference nearly frustrated the labours of that statesman. Even in the selection of persons, and in the allotment to them of the public offices over which they were respectively to preside, he interposed his authority more than once to overrule the arrangements submitted to him by the Vice-President of the Council. It was deemed an assuring circumstance that the Duc d'Audiffret-Pasquier was prevailed upon to accept the portfolio of the Minister of the Interior. But Marshal MacMahon, influenced by his Bonapartist friends, decided upon removing the Duc to the office of Minister of Instruction, which had been previously assigned to M. Wallon, and leaving the latter out of the Cabinet altogether. This change the Duc d'Audiffret spiritedly resented, refused to be a member of the Government, and on Monday last was elected by an immense majority to the Presidential Chair of the National Assembly, just vacated by M. Buffet.

The Declaration of a policy read by the Premier to the Assembly last week seems to have been framed in accordance with Marshal MacMahon's prejudices. It is said to have been inspired by the Duc de Broglie, but there is no necessity, perhaps, for resorting to that conjecture. The Cabinet reflects the hue of MacMahon's thoughts, rather than displays its own. It describes itself as "very distinctly Conservative," but "denuded of every character of provocation as well as of feebleness." It assumes it to be its mission "to instil into every commune of France a conviction that the honest, peaceable, industrious population, attached to order by its sentiments and interests, has the Government on its side, and can reckon upon it to protect it against subversive attacks

and passions." Now that the public powers have been organised, the division which that work created should disappear. The Cabinet claims the co-operation of moderate men of all parties. Faction will be repressed, but Ministers will not consent to be made the instruments of any resentment. A press law will be proposed, which, when passed, will be followed by the abolition of the state of siege in certain departments. The existing laws respecting the nomination of mayors will be maintained for a stated period, but those functionaries will "be chosen as much as possible from the municipal councils." The pervading spirit of the dominant leans far more conspicuously to order—which means repression—than to freedom.

This declaration of policy was coldly received by the Assembly. It elicited no response. It is said that a vote of confidence in the new Cabinet was to have been proposed after it had been read, but that it having appeared very doubtful whether it would have been carried at that moment, the intention was dropped. Almost all shades of the French press profess disappointment with it, or pronounce condemnation on it. The Bonapartists alone are pleased. Their fears are quieted, and it is plain that they hope to pursue their enterprise without molestation. Still, the Republicans wisely refrain from taking up an antagonistic position against the Government. More words they can treat as trifles. They wait for deeds. And should the administration maintain its ground until the general election, the parties who confide in M. Gambetta's lead feel confident of securing a legislature decidedly at one with them in their political predilections.

THE GOVERNMENT LAND TENANCIES BILL.

Who will now presume to say that the Conservatives are not the "farmers' friends" that they have always represented themselves to be? The Duke of Richmond has brought in a bill providing that landlords may pay their tenants compensation for unexhausted improvements. If the bill becomes law, after the 1st of January, 1876, the owners of land not let on lease will have to pay their agricultural tenants for value received, unless they object to do so. On the other hand, the claims which landlords already have upon their tenants for deterioration and dilapidations are to be made more easily recoverable than at present. Nominally the tenant will have power to decline to pay these claims, as far as the proposed new Act is concerned, by electing not to come under it; but practically he has no voice in the matter in ninety-nine cases out of a hundred. Even if he had, he would have no great inducement to evade the Act, however fearful he might be of having to pay for exhaustive and slovenly farming, because the landlord has full power to make him pay in such a case without availing himself of the machinery of the proposed Act at all. It is true that the process of recovery would be made simpler and less costly, and therefore more likely to be adopted; but, on the other hand, the tenant would have the advantage of at least partial security for his capital. We may take it for granted, then, that objections to come under the proposed Act will, speaking generally, come from landlords and not from tenants, and that the operativeness or inoperativeness of the measure will consequently be almost entirely at the option of the former. No wonder, then, that the *Times* congratulates the landowners upon the removal of any fear, which they may have entertained, that the Government Bill would be in any way disagreeable to them.

If the bill were the logical outcome of the speech with which the Duke of Richmond introduced it, farmers, labourers, and consumers generally, would have reason to be abundantly satisfied. The noble duke showed conclusively that, both in justice to the tenant and in the interest of the labourer and the consumer, it is necessary to afford security to the tenant's capital; but, instead of providing that security, he simply tells the landlords that they may give it if they like, and draws out for them a few rules and schedules which they may adopt if they choose. And that is an arrangement which the duke thinks "ought to satisfy every moderate and reasonable man." Yet the duke referred in his speech to the report of Mr. Pusey's committee of 1848, in which the Lincolnshire customs were held up to landowners for imitation, and the postponement of legislation was advocated, in the hope that these customs would spread. Twenty-six years have elapsed, and these customs have not spread to any appreciable extent, as the duke knows perfectly well. Yet everyone admits that for landlords as well as for

tenants the Lincolnshire customs have proved to be very advantageous. On what grounds, then, does the duke expect that landlords will voluntarily bring themselves under similar provisions put into the shape of an Act of Parliament? He can scarcely doubt that in the vast majority of instances the proposed Act will be a dead letter. Both Mr. Read and Mr. Howard have declared that a Permissive Bill would be almost useless, and even that Conservative body, the Central Chamber of Agriculture, has at length declared by a small majority that a Tenant Right Bill should only be contracted out of when its equivalent has been provided for in a private agreement. As for Mr. Read, he is evidently the victim of misplaced confidence. Not long ago, at a meeting of the Blofield and Walsham Agricultural Association he comforted the assembled farmers with this assurance:—"When the time comes you will find that Her Majesty's Government is quite prepared to do justice to the tenant farmers of England." Well, the way in which Her Majesty's Government affects to do this is by introducing a bill in other respects inferior to that which Mr. Read, in conjunction with Mr. Howard, brought into Parliament two years ago, besides omitting the compulsory clause of the latter bill, without which Mr. Read declared that he would not walk across the House of Commons to pass it.

We cannot now enter at length into the discussion of other details of the Government Bill, nor, if there is no prospect of a modification of its purely permissive character, do we consider its provisions of much importance, since in that case we advise the most uncompromising opposition to it. It appears to have been modelled after the proposals for an Agricultural Tenancies Bill recently issued by a committee of the Central Chamber of Agriculture, which in their turn were taken, with certain alterations, from Messrs. Howard and Read's Landlord and Tenant Bill. Of the three bills, the last is by far the best, chiefly because it is a compulsory bill. Unfortunately, however, there would be no chance at present of passing it with its 12th Clause, which rigidly prohibited the evasion of its provisions. The Agricultural Tenancies Bill in the form which it has assumed since some important amendments were made in it at a recent meeting of the Central Chamber of Agriculture is about the best bill that has any chance of being passed by the present Parliament. The Government Bill unluckily falls short of even the unamended version of the proposals of the Chamber, and is far inferior to the amended version. The Landlord and Tenant Bill was generally admitted to be acceptable to landlords as well as tenants with the exception of its twelfth, or compulsory, clause. Even the advocates of Tenant Right were divided upon this point, some maintaining that without the clause or its equivalent any Tenant Right Bill would be almost inoperative, and others as strongly objecting to what they held to be an undesirable limitation of freedom of contract. The chief object of the committee of the Central Chamber was to effect a compromise between the two. With this end in view, they dropped the 12th clause in their revision of the Landlord and Tenant Bill, and inserted this proviso:—"That no compensation shall be due under this Act for the unexhausted value of any improvement which has been specified, and the value thereof provided for by a consideration expressed in a lease or agreement." Now here it was intended to give complete freedom to contract out of the proposed Act, provided that *bond fide* compensation was in some way secured to the tenant. But it was reasonably objected that the proviso might easily be evaded by the owner of any desirable occupation by representing that the amount of the rent was a sufficient "consideration" for any improvements the tenant might make, or in some other way by which the main principle of the bill would be set aside. It was therefore agreed at the last meeting of the chamber to add to the proviso the words, "equivalent to the provisions of this Act." So the three bills which we have mentioned may be thus characterised: the Landlord and Tenant Bill is compulsory; the Agricultural Tenancies Bill is conditionally permissive; and the Government Bill is purely permissive. Thoroughgoing land tenancy reformers prefer the first, but would accept the second, at least on trial; the third they unhesitatingly reject. An unconditionally permissive measure would be, like nearly all recent legislation of the kind, utterly delusive, and it would be better to go on agitating for years longer than to accept it.

About the best thing amongst the proposals of the Government is the extension of the notice to quit in the case of a yearly tenancy from six months to twelve. Considering how long beforehand farmers are compelled to make

their preparations, the extension is obviously needed, and hardly anyone has had the hardihood to challenge its expediency, still less its justice. Mr. Disraeli's proposal to give a two years' notice in lieu of compensation for unexhausted improvements, was received with such general disapprobation, that it was at once doomed. The right honourable gentleman did indeed refer to it with a touch of lingering fondness when he received the tenant-right deputation the other day, but he admitted that it had not been well received. It did not appear to strike him that to adopt the proposal would be to interfere with that sacred principle of freedom of contract from the violation of which, as he himself expressed it, "human nature recoils." Yet it would be obviously as distinct a limitation of the liberty of bargaining between landlord and tenant as the compulsory provision of the Landlord and Tenant Bill which so warmly excited the Premier's abhorrence. So will the proposed extension of the notice to one year be, unless, like the other provisions of the Government Bill, it may be contemptuously ignored by any landlord who chooses to retain the unfair privileges which he at present enjoys—to his cost.

GERMANY.

(From our Correspondent in Wurtemberg.)

The late debate on the first reading of the motion of Dr. Petri, a lawyer of some mark, regarding the right of the Old Catholics to a share in the Catholic Church property shows that Prussia is as resolute as ever. Indeed, Wednesday may be looked upon as forming an epoch in the struggle between Prussia and Rome. It is certain that the great majority of the members agree with the motion, and that the Government will not withhold its consent. In the House of Lords also, the necessary majority will be forthcoming in its favour. In a very short time, therefore, the Old Catholics will be put in a very fair way of securing the material help necessary to form many more congregations. The strongest impulse yet given from without will be afforded by this law to their progress. The speech of Dr. Petri will exert a powerful influence upon German Catholics in general. Of course those under Ultramontane influence are almost beyond the reach of argument, but the great mass of thinking Catholics, who were not concerning themselves much about the struggle, will hear in his words something like a rebuke of conscience administered to their indifference. The first reading deals only with the principle of the bill and does not touch the particulars. It is, at least, generally supposed that if anything should prevent the bill from becoming law this session that the Government will introduce it in the next. The chief opponent of Dr. Petri was another lawyer, whose name is more widely known, viz., Herr Reichensperger, who, as far as connections and beauty of thought and elegance of form are concerned, is the best speaker in the Centre party. But he could say very little that was new. Much amusement was caused by his attempt to whitewash the Encyclical of Feb. 5, which he pretended has no *ex cathedra* utterance and was not directed to the entire of Christendom. This and other pleas, and the speaker's renewed affirmations that the May laws were valid, and that officials are bound to execute them, are of some importance as coming from the lips of a champion of Ultramontanism. They are statements which, as Wehrenpennig, amid much laughter, said, might expose the leader of the Centre to minor excommunication, if not to something worse.

The Ultramontane organs in Berlin lately hinted that the German Government were putting pressure upon Italy in order to induce the latter to expel the Pope from Rome, which is manifestly a *canard*. Then we have a report in a semi-official Vatican paper in Rome itself to the effect that the Berlin Government asks for the withdrawal of the guarantees which the Italian Government gave the Pope. This must be because the position which these secure to him has been abused, for instance, in his late Bull. It is also supposed that the other States have been reminded of the danger which the late proceedings of the Pope put in the way of the preservation of internal peace. It is not likely that Italy will curtail the liberty of the Pope. The Italians have never concealed that on financial and other grounds they cannot part with him, and in all the stir caused by Bismarck's despatch about the election of a successor of Pío Nono, persons, who narrowly observed the course of opinion in Italy, saw that more importance was attached to the election of an Italian successor than to any other condition or qualification. Still all does not go quietly with the present occupant of the Vatican. At the sitting of the town council at Rome on last Monday it was stated that nothing had been paid by the Vatican for the no small quantity of drinking water supplied during the last five years. It was proposed to cut off the supply at once. But it did not appear sufficiently clear whether the Pope refused to pay on the ground of his being a sovereign, or whether the non-payment had only arisen from no account having been sent in during all that time. Should he refuse to pay there will no doubt be an attempt made to withhold all future supply, and the issue of the struggle will be awaited with a

good deal of interest. Just lately a gentleman told me of a conversation which he had with an intimate acquaintance of the Crown Prince of Germany. The two latter were speaking about the religious struggle now going on in Prussia, when the Crown Prince, pointing to his eldest son, now sixteen years of age, said, "That child may see the end of it." These words, if correctly reported, show that there is no intention in the highest quarters of giving way to the Ultramontanes. But it is equally clear that the Ultramontanes have just as little idea of yielding. Indeed, the centre party in the Prussian Parliament is said to have formed the resolution of proposing that the entire body of Prussian Church laws lately enacted should be repealed. This would show much courage and determination, but at the same time still more infatuation and madness. Many of the high Lutherans are, however, nearly as bad as the Ultramontanes. The *Kreuzzeitung* takes a position of more and more intense opposition to the Government. In Church questions there is, indeed, no difference between its point of view and that of the *Germania*.

I see there is a report that a second meeting of the Emperors (Germany, Austria, and Russia) is in prospect, but as no one can conjecture why these potentates should so soon hold another conference, it is not surprising that the rumour should have been authoritatively denied. The same doubt does not exist relative to the visit of the Emperor of Austria to the King of Italy, which is to come off at Venice early next month. This announcement is proof sufficient that no reactionary policy or opposition "to the revolution" is intended by the three Northern Powers, as has been supposed—for Italy is herself the child and offspring of the revolution. This visit is the cementing of friendship between these two formerly hostile monarchs, and will be a severe blow to the Ultramontanes and, no doubt estrange the Austrian Emperor more and more from the Pope. The Emperor will stay at Venice from April 6 to April 8. It is likely that Rome was deemed unsuitable, owing to the presence of the Pope, and Naples and Florence owing to their association with the Emperor's exiled relatives, which would leave Venice one of the most suitable spots for the meeting.

The visit of the Emperor of Germany to Italy which has so often been talked of seems hardly likely to take place this spring, and this semi-official announcement appears all the more true as the physicians urge him to repeat the Wiesbaden cure, which was attended with such good results last spring. The indisposition of the Emperor is, however, not serious, as it did not prevent him a few days ago from giving an audience to Prince Reuss, who was about to set out for St. Petersburg as ambassador at the Russian Court. Since then he has also been able to receive reports, &c. The wonder is that one just closing his seventy-seventh year should be able to bear the burden of State duties and cares as he does, and that after a long life of oft-repeated conflict and peril. The celebration of his birthday, which will be held on next Saturday (March 20) instead of on the 22nd, in order that the sacredness of the Easter or Passion week may not be disturbed, cannot but be very enthusiastic.

THE ORPHAN WORKING SCHOOL.

On Wednesday evening an unusually pleasant gathering of the friends and supporters of the Orphan Working School took place at the London Tavern on the occasion of the 117th anniversary dinner of that excellent charity. Mr. John Derby Alcock, Treasurer of Christ's Hospital, presided, supported by Sir James Tyler, Alderman and Sheriff Ellis, Messrs. Wortley, J. Kemp Welch, Mr. Charles Tyler, the Revs. J. G. Rogers, I. Vale Mummery, Aveling, Mr. Lewis, of Baywater, Mr. Rowland Hill, M.P., the Mayor of Portsmouth, and others well-known in philanthropic circles. But as usual on such occasions, ladies were present in considerable numbers, and the interest of the proceedings was further heightened by the promenade round the room of a large detachment of boys and girls from the school, whose intelligence and healthy appearance were the theme of universal and favourable comment, and whose singing of "Gaily through the green woods," and "Good-night, Farewell," fell prettily, as Mr. Pepys would have said, upon the ear. As to the dinner—and much on such occasions depends upon its goodness—all that need be said is that was worthy of the London Tavern. The musical performance, conducted by such well-known vocalists as Mr. Montem Smith, Miss Annie Sinclair, Miss Helen Heath, and others, was also very satisfactory. One is glad to find that the excellent secretary, Mr. Joseph Soul, was able to be present, though he had to leave before the oratory, which was a little protracted, had come to an end. The result of it all, however, was that on Wednesday evening some seventeen hundred and seventy-five pounds were added to the funds of the institution. As the charity is supported by voluntary contributions—is in every sense a home for 400 children without distinction of class or creed, from all parts of the kingdom who have been left friendless and destitute, and as its expenses amount to two hundred pounds a week or ten thousand pounds a-year, a sum which ensures no small amount of economical management and care, and as its reliable income is really not half that sum, it is obvious that it must ever be in need of pecuniary aid, and ever appealing to the public for pecuniary support. Indeed, this was the burden of the speech of the chairman when he gave at some length, and with copious detail and eulogy,

the toast of the night, "Prosperity to the Orphan Working School." After tracing the progress and history of the institution, he proceeded to speak of it as not only maintaining children and training them for useful occupations, but, in many cases, as providing them with situations. In addition to these advantages they were looked after for ten years after leaving the house, and prizes were given to those scholars who could bring from their employers certificates of good character. Although they had moved from place to place they were not like the rolling-stone that gathered no moss, for they had a fair investment. But they had not enough to meet the expenses of the school, and hence the need of holding an annual dinner to supply the necessary means. The chairman had already observed that after such a good account the subscription list should be unusually lengthy and valuable, and intimated that if their gatherings were as large as that evening it would not be long before they would require a larger room in which to meet. He maintained that the school was thoroughly effective, that the religious teaching deserves the highest praise, and that it was associated with practical training. Like everything else, education had changed much of late years, and it was their duty to move with the times, and adapt their education to the age. In this respect the committee had acted very wisely, and he hoped that the friends present would enable the committee to do this more effectually. In going through the school he was much struck with the order and regularity which prevailed, and the way in which the pupils answered in mental arithmetic was perfectly astonishing. He especially recommended them to subscribe to the infirmary, which the committee had resolved upon the fullest consideration to erect, quite separate and distinct from the present building, in such proportions as the increased number of children will demand. It was true that they had to rejoice in comparative immunity from sickness, but they felt that they should be provided with the proper accommodation should the necessity arise. On all grounds he concluded by observing that the institution had every claim on their liberality, and asked them generously to support it. The toast was received with enthusiasm, as was that of the health of the chairman, proposed by Mr. J. K. Welch. In addition, besides the loyal and patriotic toasts, the toast "The Corporation and Livery Companies of the City of London"—who have contributed—proposed by the Mayor of Portsmouth, and responded to by Sheriff Ellis; "The Ladies," "The President, Vice-Presidents, Committee, and Officers"; "The Ministers who have Preached for the Charity," and "The Stewards." But, before this toast had been reached, many of the guests, after swallowing a cup of coffee, had made their way home—through the dark streets, and in the frosty night.

It is said that when, some weeks ago, offering the Grand Cross of the Bath to Mr. Carlyle, Mr. Disraeli mentioned that it was Her Majesty's wish to confer a pension at the same time from the Civil List; but Mr. Carlyle declined both offers.

SACRED HARMONIC SOCIETY.—Mendelssohn's oratorio, *St. Paul*, will be performed by the Sacred Harmonic Society, at Exeter Hall, on Friday next, the 15th inst. Miss Edith Wynne, Madame Patey, Mr. E. Lloyd, and Mr. Santley, are the principal vocalists, and Sir Michael Costa will conduct the oratorio. The usual Passion Week performance of the *Messiah*, being the forty-third given by the society, will take place on Wednesday, the 24th inst.

PALESTINE EXPLORATION FUND.—At a meeting of members connected with this association held on Thursday in the theatre of the Royal Institution, Albemarle-street, Mr. Grove read a paper ("Unknown Palestine") by M. O. Ganneau. There was a considerable attendance, and Dr. Birch, president of the Society of Biblical Archaeology, occupied the chair. On the table in front of the chairman several interesting specimens of M. Ganneau's explorations were exhibited, amongst which may be mentioned a magnificent vase covered with figures probably of the time of Herod. This relic was found twenty-seven feet below the present surface of the earth. The other specimens, which were very numerous, contained inscriptions in the Hebrew, Greek, Latin, and French languages. The chairman, in opening the proceedings, said the object of the meeting was to show the members of the society some of the results of the mission of M. Ganneau. M. Ganneau undertook his mission to the Holy Land in behalf of the "fund" in October, 1873, and stayed till 1874, and was well known to them from his published account of the Moabite Stone, which (M. Ganneau) was the first to give to the learned world. Mr. Grove then proceeded to read a voluminous paper, which went to show that the present peasantry of Palestine were the lineal descendants of the Canaanites, and still were invested with many of the peculiarities and superstitions which formerly existed. Palestine was threatened with a strong current of immigration from Central Europe, a railway was proposed which would cross Judea and connect Jerusalem with Jaffa; so he hoped haste would be made in accomplishing the task undertaken by the Palestine Exploration Fund, and in perfecting the complete inventory of this unique country. At the conclusion of the paper M. Ganneau gave a minute description of the relics exhibited, amongst those not before mentioned being two letters of the Gezer inscription, and a supposed head of Hadrian. The proceedings were brought to a close with the usual compliment to the chairman.

Literature.

"THE MARTYR-GRAVES OF SCOTLAND."

Recently we somewhere saw it pointed out, in reference to the saying, "Let me make the 'songs of a people, and you may make its 'laws,'" that Scotland hardly afforded a faithful illustration. The Stuart Monarchs had made laws, and the Jacobites had made songs. But the laws had failed and been superseded; and the songs, though they still appealed to a superficial level of sentiment and romantic sympathy, yielded to a deeper music that had conquered the nation's heart—psalms sung on the wild moorlands, and by dying men at Glasgow Cross, or Edinburgh Grass-market. The Oddie Headriggs, the Rev. Gabriel Kettle-drummles, and the rest of the characters through whom Sir Walter Scott conveyed to us certain of his own ideas about these men, setting them alongside of the gay and cultivated Cavaliers the better to excite laughter, may stand for the outcome of the last great serious effort—if, indeed, Sir Walter Scott was ever "serious"—to obtain a new and permanent hold for the songs; but, in the very preface to that "Old Mortality" he is generous enough to state a fact, which shows how the Psalms have the deeper hold. He tells there how his friend, the Rev. Mr. Walker, of Dunnottar, on a tour in the South of Scotland had lost his way in Locher Moss, near Dumfries, and could not extricate himself. He came on groups engaged in peat-digging, who were too busy to make themselves understood in their southern brogue which he could not follow, and he began to feel himself in a serious dilemma. At length a farmer, guessing from his tongue that he came from the north, asked him if he knew Dunnottar; and on being told that he was the minister of it, asked further about the grave of a near relation.

"There is, I believe, a monument over his grave," said the farmer, "I would give half of what I am aught, to know if it is still in existence."

"He was one of those who perished in the Whig's Vault at the castle," said the minister; "for there are few Southlanders besides lying in our churchyard, and none, I think, have monuments."

"Even so, even so," said the old farmer.

He then laid down his spade, cast on his coat, and heartily offered to see the minister out of the moss, if he should lose the rest of the day's dargus [work]. Mr. Walker was able to requite him amply, in his opinion, by reciting the epitaph, which he remembered by heart. The old man was enchanted at finding the memory of his grandfather or great-grandfather faithfully recorded amongst the names of his fellow-sufferers, and rejecting all offers of recompense, only requested, after he had conducted Mr. Walker to a safe and dry road, that he would let him have a written copy of the inscription.

And so, in the order of imagination as in that of practical fact, the Psalms of the Moorlands may be said to prevail, as Scott's anecdote, rather untowardly, acknowledges; for the wide-spread national sentiment accords with the view of the old farmer; and, as we learn, "Old Mortality" is still abroad, and the monuments are well preserved and cared for.

These thoughts have not unnaturally recurred to us in reading the description of pilgrimages to the martyr-graves of Scotland and records of the lives of those old worthies, which Mr. Thomson has presented to us in a volume as chaste as his matter is interesting. He has, in fullest measure, one requisite for writing a work of this kind—he is full of his subject. He spares no trouble; he pores over old manuscripts and defaced pages patiently; he trudges to and fro, and never gets out of heart; and he has the tact to distil the very essence out of all he reads, and to set it down in a simple and attractive style, taking care not to fall into such extravagance of admiration as would make his heroes appear less or more than human—thus justifying the words of his preface:—

"As a minister in the Reformed Presbyterian Church it is possible that I may have prepossessions in favour of the sufferers whose story I have sought to tell. But I have aimed at impartiality, and I am persuaded that the view taken of their struggles in these pages, is one which a study of the documents of the age in which they lived that have come down to our day, will amply justify."

Drumlog, Bothwell Brig, Bullion-green, Lochgoin (where John Howie dwelt), Priesthill (John Brown's abode), Fenwick, Airdsmoss, Cathcart, Meadowhead—the names, even to an Englishman, savour of poetry and high historic association. They are somehow more than mere names. Mr. Thomson has, what some of his predecessors in the same field have not had—a simple, vivid, descriptive style; a sentence or two and the scene is brought clearly

before the mind, and remains there. Though he, strictly speaking, describes a series of journeys, they are made so far to fall in with chronological order in the account. His own residence, Eaglesham, is in the centre of the most interesting locality, and it is clear that he has neglected no opportunities of observation and scrutiny; and now and then by adding a point to former descriptions or discovering wherein the ground had undergone change, he makes clear to us the relative positions of the opposing forces. Drumlog and Bothwell Brig are described with great force; Mr. Thomson knows how to combine narrative with picture, and is never wearisome. As it is impossible in our space to give anything like an epitome of the book, let us illustrate what we have said by an anecdote or two.

"No quarter seems to have been given [at Bothwell Bridge] save to twelve hundred who surrendered in a body, the story of whose sufferings in Greyfriars Churchyard, where they were confined for many weeks, is told in another chapter. Tradition points out Whistlebury Burn, a small stream that flows into the Clyde from the South near the bridge, as the place where the chief slaughter of the fugitives took place. Two miles up the burn, and not far from its banks, is a well that goes by the name of 'Mary Rae's Well.' Her betrothed was among the Covenanters, and was sorely wounded. She sought and found him half dead and parched with burning thirst. The well was at some distance, he could not move, and she had nothing in which to carry water so far, so she lifted him up and carried him on her back to the well, laid him down, washed his wounds, quenched his thirst, and lived to see him strong and well—her husband—ever grateful for the life she had saved."

This glimpse of the great scholar, George Buchanan, who is buried in Greyfriars, Edinburgh, is worth extracting:—

"With all his scholarship he had yet that simplicity of character and readiness to do good to others, even to the humblest, that add attraction to the noblest powers. James Melville, in his Autobiography, lovingly tells that when his uncle, Mr. Andrew Melville, heard he was ill, they went over to Edinburgh to see him. They found him sitting in his chair, teaching his young man that served him in his chambers to spell a, b, ab; e, b, eb, &c. After salutation, Mr. Andrew said, 'I see you are not idle.' 'Better this,' replied Buchanan, 'than stealing sheep, or sitting idle, which is all.'"

The sufferings of the multitude in the Greyfriars was never more touchingly described; and the signal divisions among the Covenanters themselves prior to Bothwell Brig, and the weaknesses of character that led to them, are as faithfully set forth as their former successes. There is no more pathetic scene on record than the shooting of John Brown of Priesthill, at his own door, in presence of his wife, by Claverhouse himself, after his soldiers had refused to fire, subdued by the prayers of the martyr, and Mr. Thomson does justice to it. He gives sufficient grounds, some of them not familiarly known, for the assertion that Claverhouse was both ignorant and vulgar, and certainly not the *beau ideal* of the Cavalier.

So Scotch men and women fought and died for the Covenant in opposition to Prelacy and Papacy, which unprincipled Kings and their minions would have forced on them; and Burns, who could engage his muse to celebrate Jacobite ideas, and wore about him, as Alexander Smith says, a certain Jacobitism, like the second jacket of a hussar, more for show than use, yet could write thus with evident earnest sincerity of Scotland's Covenant:—

"The Solemn League and Covenant
Cost Scotland blood, cost Scotland tears;
But it sealed Freedom's sovereign cause,
If thou'rt a slave, indulge thy sneers."

Surely another illustration and proof of the truth of the view with which we set out.

SOME MODERN CHRISTIAN WORK.*

Here are two books which prove, or should prove to every one, what Christianity can do; that it is not a worn-out and effete "system"; that it is a living force regenerating the heart, elevating and directing the personal life, salting the whole of society. Both Mrs. Ranyard and Miss Marsh are sufficiently known by reputation to our readers. Mrs. Ranyard has written of her special Bible-women's work before; in this volume we have a further history of it with fresh illustrations, and its development by Bible-women nurses. Miss Marsh has also her own special work, and the little volume which she has now issued will be read with all the interest which has gathered around it.

The narratives in these two works are but very small chapters in the great history of human misery, and the endeavours on the part of a few Christian workers to alleviate that misery; to make life, to some, more tolerable; to make it to others, not merely tolerable but

blessed. The Bible-women have done much in both directions, and we are glad to know, from Mrs. Ranyard's book, that their work has considerably extended. But it is such very unostentatious work, so little, notwithstanding the "Missing Link," is known of it; and therefore we are not at all surprised to find Mrs. Ranyard saying, "We need increased funds, friends, and co-workers in London 'itself.' A little money, as any one who will read this book will know, is made to go a great way; but what is it all, when put together, to the vastness of the need? No overdrawn picture is it which we find in the first pages of this work, and it does not need the assurance of the authoress that "nothing but facts" are stated in her pages. Want, illness, and starvation are facts notorious enough; here we have living pictures of them with some record of what is being done in the way both of cure and of prevention.

It is seven years since Bible-women nurses "to the sick-poor of London in their own 'homes,' were first sent out. There had been a need for them, as there had been a need for everything of the kind, for many long years. But nobody seemed to think of sending them. How they are needed may be seen from one or two simple stories taken from life experience in the East of London:—

"In the first house we visit with the nurse is a widow unable to use her hand from an accident; yet her five children and her aged mother all depend upon that disabled hand. Now nurse has dressed just such a wound in hospital, and has her lotion and lint with her. In the underground kitchen is a poor shoemaker, his wife has been ill ten weeks; and their hollow cheeks and sunken eyes, as well as feeble voices, tell the tale of suffering from hunger and want of work. If well nursed and nourished, the wife may perhaps recover; the man himself had fever last summer and has never regained his strength. All they now depend on is what he can earn in carrying messages."

"Next room, top of same house, was a poor silk-weaver passing away. From his half-starved and sinking frame, no one on entering could be sure a man was lying in bed; the silk-loom was stopped, the piece of silk begun, but never to be finished by the same hand. Turning to the sorrowful wife and daughter, whose faces were thin and white beyond our power to describe, their lips blue, and eyes sunken, we said, 'Do you work the loom?' 'Oh no, only him; it seems so hard, after we had waited for that very work six weeks, as soon as he got it he began it, and was too ill to go on with it. It is silk for parasols, but he will never finish it.'"

"Turning again to the poor man, who looked, I think, almost worse than any sick man I ever saw, I repeated two or three texts of Scripture, and prayed that the Lord would prepare him for what He had prepared for him, and then he said loudly—

"He's on my side, ma'am, the Lord's on my side."

"It need scarcely be said how thankful we are for the means given us to relieve according to the command, 'especially them that are of the household of faith.'"

"Joseph L.— Wife an industrious charwoman. The man suddenly seized with rheumatic fever, and they are at once badly off. His health is always feeble. They have been careful and saving in past days, but illness has pulled them back, and the man is found in a most exhausted state for want of nourishment. The doctor orders strong beef-tea, and even wine, and now considers the sufferer to have been saved and recovered by the nourishment given from our mission."

The narrator says in regard to such cases:—

"Our calls are very varied: cancer, consumption, results of accidents of every kind, meet us perpetually. In only one of the many claims made upon us as yet have we found any other person in attendance as a nurse, and the kind sister or neighbour has often been 'astonished with joy' at the offer of a helping hand, and that of one who knows what is best to be done for the patient."

"A woman who had formerly been the Bible-woman of a district, after an absence of four months in order to receive hospital training, was welcomed back by the people most heartily, with many a 'God bless you, we are so glad to see you back again.' She had a long list of patients to begin with."

Besides food, clothes, and tending, to such adults, children and babies have also, if pain is to be alleviated, or life to be saved, to be attended to. The illnesses and accidents of children in such families are much as they are elsewhere, but worse and more fatal in their effects. We are told that "in our visitation from house to house, we are constantly distressed with 'the scalds, burns, broken limbs, and emaciated forms of these little ones,' and that the mortality is considerable, while the depravity is too often not less. The ignorance, especially as to how to do anything, is perfectly astonishing. This work is hard. It is often extremely unpleasant. Dirt, squalor, stench, and disease have to be faced together; but they are faced. Of course great discrimination is exercised in dealing with the classes who are visited; but what we especially appreciate in the records before us is the fact that want and misery are considered sufficient claims for human and Christian help, and—perhaps we ought to say—sin a sufficient claim for Christian help. This is not altogether in accordance with political economy, or with that fine business maxim about helping only those who can help themselves; but, God be thanked! humanity

* *The Martyr-Graves of Scotland: being the Travels of a Country Minister in his own Country.* By the Rev. JOHN H. THOMSON, Eaglesham. (Edinburgh: Johnstone, Hunter, and Co.)

* *Nurses for the Needy; or, Bible Women Nurses in the Homes of the London Poor.* By L. N. R. (James Nisbet and Co.)
The Golden Chain. By the Author of "Memorials of Hedley Vioars," &c. (James Nisbet and Co.)

can find its way out of political economy, and Christianity its way out of the hard maxims of a business people. Christ came to save the lost. Political economists and business men utterly abjure that sort of human being. Here are instances of people "forsaken by everybody"; is nothing to be done with them? Something might be done! was the thought that led to the establishment of Bible-women nurses.

These nurses are selected from Bible-women, afterwards trained in the hospitals for nursing. The poor, therefore, have good and experienced nursing from such people. Mrs. Banyard says:—

"We seek first a godly woman, unencumbered if possible with family cares of her own, and yet having a motherly and missionary heart. If she has a single boy or girl, they may be cared for all day at school. She must be a woman who desires to work for the Lord and in His sight, and to whom no work is displeasing for His sake. We employ her first in Bible-work for three months amongst our lowest poor; this shows us if she has sympathy and tact in delivering the message from God, which she will afterwards especially require in dealing with the sick, and it also gives us space to test her truthfulness and integrity, which must also be above suspicion.

"Next, of course, comes hospital training; and if this woman has the ready hand, the quiet tongue, and the teachable disposition, she will be very soon found useful even while she is being trained—to soothe sufferings, to facilitate cure, to prepare and apply all kinds of dressings; to lift the bedridden, or to move them in their bed, and to make it in the easiest way. She must reckon no service that is needful distasteful, and learn to perform all that is required in Miss Nightingale's list of duties; and although a far longer probation is considered requisite for a nurse in hospital, still the fit woman who goes with a mind to learn all she can, will pick up much useful knowledge in three months; quite as much as we have found required for our purpose, and will then often be able to teach the poor in various ways how to nurse themselves, which is by no means an unimportant part of her duty.

"To her training in the surgical and medical wards we add that of passing three or four weeks in a lying-in hospital; and even after that we cannot feel full confidence in a nurse till we have proved her by her practice in our Bible districts, for the women themselves often say that they learn in the first six weeks after they begin their outdoor work more than they ever learned in the hospital; and still the hospital is the indispensable preparation."

There are lady superintendents to these, and all business accounts are carefully kept. But, given the requisites referred to above, what else is the outfit? We read in the Appendix that the articles include tea, sugar, rice, cocoa, corn-flour, sago, arrowroot, tapioca, oatmeal, soap, lotion, lint, rag, gutta-percha tissue, wadding, strapping, plaister, bandaging, and clothes according to necessity. The salary of the nurse herself is 15s. per week. We wonder how many such nurses are actually needed in London?

Miss Marsh's little book is of various contents, but the principal relate to the use of the Convalescent Hospital at Brighton—where the destitute sick from hospitals, or from anywhere are taken, the expenses being borne—we do not know by whom. There are many touching cases of religious interest in this volume, which we cannot notice, because the charm lies much in the telling; but we may interest our readers by quoting something about the opening of the hospital:—

"Furniture was chosen and sent off with all possible dispatch, and, in two days after the occupants had left the house, a matron, who was one of the volunteer nurses in the London Hospital, went down to take possession of them, and to prepare for the arrival of the patients.

"The following morning, all was stir and bustle within the new-made hospital; for, just as the furniture was beginning to be brought in, a telegram reached the matron, saying that the new inmates were already on their way to Brighton; as it was impossible to keep them any longer in the London Hospital, owing to the number of fresh cases of cholera that had been sent in that morning.

"About five o'clock in the afternoon they arrived, pale and haggard; it is true, but so overjoyed at the thorough change, and the novelty of the whole scene, that they almost forgot their weakness.

"The broad blue sea, sparkling at the foot of the white cliffs, and the soft, undulating swell of green downs, stretching far away into the grey distances, alternately dark and light, as purple shadows fell upon them from fleecy clouds, with here and there a golden patch of corn standing clear against the rosy sunset sky; must have seemed indeed like a new world to the men, women, and little children whose days had hitherto been spent in the dingy East of London.

"They were quite unwilling to go indoors, until they caught sight, through the open windows, of the tempting tea spread ready for them.

"In one week's time it was scarcely possible to recognise any of the patients, so rapid and complete were their recoveries. It was not owing only to the sea air and the abundant supply of good food, but to the entire freedom from care, in the knowledge that everything will be provided for them; so that instead of the chance meal with its scanty fare, hardly-earned, cooked anyhow, and eaten anywhere, the eager appetite of recovery after severe illness was amply provided for, and for the first time in their lives they could enjoy the feeling of being at leisure; of resting without the sorrowful knowledge that rest to-day meant hunger to-morrow; and accordingly their spirits arose, and their health returned.

This, if anything is, is Christian work. All humanity will recognise it, and it is most Christian because it is most human.

T. AND T. CLARK'S PUBLICATIONS.*

(1.) The student of the Book of Job will find in this one large composite volume almost all that he needs in aid of his studies. Dr. Schaff's editorial capacities are well known. Professor Tayler Lewis is one of the ablest and most eloquent of our American writers. And the German author of the commentary which forms the basis of the volume, seems thoroughly competent for his task. The introduction to the poetical books by the editor, occupying thirty-six royal octavo pages, contains the fruits of much thought and learning. The portion of the volume supplied by Professor Lewis, occupying 218 pages, equal to double the number of ordinary octavo pages, is an independent work and not an introduction to Zöckler's commentary. There is no question raised by modern criticism which Dr. Lewis does not grapple with, either in his introduction or in the series of twelve most valuable dissertations which follow his version and notes. The rhythmical version which he supplies is most pleasant reading, and yet departs so little from strict literalness that it may be accepted as a new translation. It aims at "fidelity and conciseness, smoothness of measure, and harmony with the Hebrew accentuation and divisions." The critical part of Zöckler's commentary is minute and thorough; while the notes—Doctrinal, Ethical, Homiletical, and Practical—are of various degrees of value. On the date of the Book of Job the authors of the volume before us differ considerably. Dr. Zöckler thinks it was "produced during the 'bloom of the Literature of Wisdom in Israel' in the time of Solomon"—a theory which he holds is to be preferred to that which carries its authorship back into the Mosaic, or even the pre-Mosaic, age, and to that which brings it down near the time of the exile, or even into the post-exilic age. His translator, Professor Evans, ventures on a new and ingenious suggestion—which he maintains at great length—attributing the book to King Hezekiah, and regarding the beautiful ode after the King's recovery as the keynote rather than the echo of Job. But Dr. Schaff says with much force—"The conjecture of a post-Mosaic and post-Solomonic authorship leave it an inexplicable 'mystery that a pious Israelite, enjoying the blessings of the Theocracy and the Temple service, should, in such a long poem on the highest theme, have purposely ignored the sacred laws and institutions of his Church, and gone back to a simpler and more primitive religion." Ancient literature furnishes no example of such a complete reproduction of a bygone age. For, whoever was the author, he certainly represents a patriarchal state of society, and a religion of the order of Melchizedek, the contemporary of Abraham, the mysterious priest of the Most High God, without father, without mother, King of Righteousness, King of Peace." On the great lessons of the book, our authors agree. And in the face of our modern Theistic controversies, it is refreshing and inspiring, to turn to this ancient book, and to commune with its great and pure ideas. Professor Tayler Lewis says well:—

"Crude theistic conceptions have been charged upon the whole Old Testament, surpassing, in some respects, those of surrounding nations, yet still characteristic of the infancy of the race and the infancy of science. The Book of Job refutes this. Our best modern theology, in its most approved and philosophical symbols, may be challenged to produce anything surpassing the representations which this ancient writing gives us of God as a Spirit, infinite, eternal, and unchangeable in His being, power, holiness, justice, goodness, and truth. Nothing approaches its ideal of the ineffable purity of the Divine character, before which the heavens veil their brightness, and the loftiest intelligences are represented as comparatively unholily and impure. God the Absolute, the Infinite, the Unconditioned, the Unknowable—these are the terms by which our most pretentious philosophising would characterise Deity as something altogether beyond the ordinary theological conception. But even here this old Book of Job surpasses them in setting forth the transcending glory, the ineffable height, the measureless profundity of the Eternal. How much stronger the intellectual and moral impression of this, as derived from the vivid metaphors of Zophar, than anything that comes to us from the negatives of Sir William Hamilton, or from any such powerless abstractions as philosophy is compelled to employ: 'Canst thou explore the deep things of God? Canst thou find out the Almighty in His perfection? Higher than heaven, what canst thou do? Deeper than Hades, what canst thou know? Longer than the earth; broader than the sea'; excelling all height, going beneath all depth, extending beyond all space; infinite in its unsearchableness, yet never dissociated from the idea of a personal Divine presence more wondrous in its nearness than in any conception we can form of its immensity."

(1.) *The Book of Job. A Rhythmical Version and Annotation.* By Prof. TAYLER LEWIS, LL.D. A Commentary by Otto Zöckler, D.D., Professor of Theology at Greifswald. Translated from the German with additions by Prof. L. I. EVANS, D.D., Lane Theological Seminary, Cincinnati. Together with a General Introduction to the Poetical Books by PHILIP SCHAFF, D.D.

We need not add that we most heartily commend this work to all Bible students.

(2.) This is no mean contribution to the great question of the day. The object which Dr. Steinmeyer sets before himself mainly is to show in detail the irrelevancy of Strauss's objections to the supernatural narratives of the New Testament. Strauss strives not only to show the general grounds on which he thinks the authors of the Gospels were led to represent the Messiah as a worker of miracles; but in each special case he makes it his business to discover the cause for which they might have imputed to Him particular miracles. "We will also move in the same path," says the author of this volume, "but we will certainly strive after an opposite end. To us the Biblical narratives are truth; consequently we seek in *Jesus Himself* the motives of the miracles related. To the author of the 'Life of Jesus' they are but fiction; he has consequently to search for the motives of the legendary poets who formed them. Our problem is a double one. We have first to show the probability of Jesus working miracles; and then the probability of each single miracle which, according to the reports of the evangelists, was performed by our Lord." The task which our author has thus undertaken is a very useful one. Not that in the case of every miracle it is possible to find a specific reason why it was performed. But it is of service to expose the arbitrary assumptions and dogmatic conjectures with which Strauss and his confrères labour to make the works of our Lord improbable, and to throw around them a legendary air. This our author has done well. And many of his defences have considerable exegetical as well as apologetic value. They will not convince men who deny God, who follow in the wake of Renan, who would not acknowledge a miracle even if his own eyes beheld it, or of Weiss, who declares, "I should not trust my eyes if I saw a supernatural miracle pass before them." But to those who have not fallen under the dominion of the prepossession that miracles are of necessity legendary, they will render considerable aid to perceive the simply and purely historical character of the narratives in the four Gospels.

(3.) A book which has reached its eighth edition needs no introduction to the reading public. And yet the very circumstance of its repeated publication entitles it to notice. We are not surprised at its popularity. There is a richness in these meditations which wins and warms the heart. Happily there are many who do not need to war a perpetual warfare with unbelief, whose faith grows and strengthens by the Divine food which the Word of God ministers to them. And to such as these this volume must be very welcome, while it would be well for those whose vocation or whose constitutional tendencies keep them for ever arguing about the evidences of religion, to turn aside and commune devoutly with such men as Dr. Krummacker. They may find occasionally a cast of thought which they may not accept, but they will be brought into a nearness to the heart of Christ which cannot fail to do them good.

THE CONTEMPORARY AND FORTNIGHTLY REVIEWS.

Literature has its lulls as well as politics. Whether the drowsiness of Parliament has affected the magazines or not we will not presume to decide, but certain it is that from whatever cause the *Contemporary Review* of this month is rather below than above the average degree of interest. It opens with the fourth chapter of Mr. Matthew Arnold's "Review of Objections to Literature and Dogma." In this he undertakes to decide, or rather to show that decision is impossible, as to the origin and authorship of the four gospels. So far, however, he only deals with the three Synoptics. We do not observe that he says anything new on the subject, and though the amusing egotism which supposes all the world to be waiting eagerly for more light on "Literature and Dogma" is not by any means wanting, yet we confess that we find the present article a trifle dull. We observe, however, with satisfaction, that Mr. Arnold repudiates with the scorn that never fails to characterise his repudiation of anything not written in

(2.) *The Miracles of our Lord in Relation to Modern Criticism.* By F. L. STEINMEYER, D.D., Ordinary Professor of Theology in the University of Berlin. Translated, with the sanction of the Author, from the German, by L. A. WHARTLEY.

(3.) *The Suffering Saviour: or, Meditations on the Passion of our Lord Jesus Christ.* By FREDERICK WILLIAM KRUMMACHER, D.D. Translated under the express sanction of the author by SAMUEL JACKSON. Eighth Edition.

the Gospel according to Arnold, the monstrous assumptions of the author of "Supernatural Religion" as to the extremely late origin of the Synoptical Gospels. Dr. W. G. Ward contributes a very elaborate defence of the proposition that two and two make four, and cannot by any possibility in Sirius or Saturn make either more or less. At least this is all the discussion comes to which he carries on against the exceedingly frivolous objections of Mr. Fitzjames Stephen to the existence of necessary truth. Mr. Julian Hawthorne's fourth series of "Saxon Studies" are characterized by all the freshness, originality, and picturesqueness that we have admired and noted in their predecessors. A paper by Mr. Richard A. Proctor on "Saturn and the Sabbath of the Jews," will appear startling to many readers. His view is that the observance of the Sabbath is traceable to the Egyptians, and that it was practised by them in honour of a deity corresponding to the Latin Saturn. The facts which he points out as to the agreement of various races in the astronomical names assigned to the days of the week are exceedingly curious. And it is, of course, possible that in this, as in other instances, Moses endeavoured to give a higher direction to customs already in existence. Professor Huxley gives an interesting paper on "Some Results of the Expedition of H.M.S. Challenger." It describes some very remarkable phenomena in the distribution of the animalcules whose remains are building up future continents at the bottom of the sea. Dr. Littledale, offended by Dean Stanley's frivolous views on the solemn subject of ecclesiastical vestments, endeavours to show that, be the origin of those vestments what it may, they are still of the utmost importance for the due honour of God in Divine worship. One illustration will suffice. Dr. Littledale has a friend whose grandfather, "a clergyman of a very old school," used always, when about to celebrate the Holy Communion, to dress himself in full evening costume, and put his surplice and hood over that. This old man, we are told, "had grasped the whole principle" for which the restorers of Eucharistic vestments are contending. We do not in the least doubt or dispute the assertion. He evidently believed that clothes make the Christian as well as the man. Mr. W. R. Greg has a good deal to say about the evils of "Life at High Pressure," but he does not seem sufficiently aware of the extent to which unnecessary magazine articles may be responsible for the evil.

The *Fortnightly Review* opens with a very thoughtful article by Mr. Cliffe Leslie on "Maine's Early History of Institutions." His observations on the bearing of archaic law on the social and political problems of our own time are very suggestive. But many readers will turn with most eager interest to a brief paper entitled, "A Year of the Birmingham School Board," by Mr. W. Harris. In this paper we have one of the most telling illustrations of the dangers attendant on the cumulative vote even in the most intelligent constituencies. A town bent upon the most thorough, decisive educational policy, was through a mere miscalculation about elaborate voting arrangements, thrown for three years into the hands of a stolid ecclesiastical minority, who out of deference to denominational interests made so many difficulties about sites that scarcely anything was done. Of the opposite policy, vigorously carried out by a more truly representative board, there is little more than one year's work to show. But readers of this paper will find much reason to believe that this year's work is more prophetic of the future of education in England than that of any other board in the country. Two doctors, Congreve and Bridges, write a short communication of three pages on the subject of "Vivisection." Their repudiation of the practice as entirely unnecessary, except for very rare observations, will be grateful to the feelings of the public. Two biographical articles, on "Charles Austin" and "William Law," present interesting studies. And the "Practice of Medicine by Women," by Sophia Jex Blake, contains a history of her controversy with the University of Edinburgh, which does more honour to her pluck and enterprise than to the tone of feeling in the University.

BRIEF NOTICES.

The Life of the Rev. Henry Montgomery, LL.D. With Selections from his Speeches and Writings. By his son-in-law, the Rev. JOHN A. CROZIER, A.M. With portrait and engravings. Vol. I. (E. T. Whitfield.) This is another instance of the biography of a man of great public spirit and personal excellence, who did much good work in his day, being comparatively spoiled by its disproportion-

tionate size. Dr. Montgomery, as we all know, was an eminent man. He was fighting, in Ireland, for Catholic Emancipation before most of us were born. He was a thorough Liberal in all his relations to public life. In the first agitation which led to the formation of the Remonstrant Synod he was to the Unitarian party what Dr. Cooke was to the Presbyterians, the bold, skilful, and earnest leader. His biographer claims for him a higher character than that of Cooke, and we are disposed to concede the claim. This volume gives many glimpses of the state of Ireland in the early part of this century, and is especially valuable for its history of the Remonstrant separation, but the author has used his materials with too little discretion.

Italy and France: an Editor's Holiday. By ALEXANDER MACKIE. This is a bulky volume for a modern traveller to write about a month's journey to France and Italy. The contents, however, are lively and interesting, and Mr. Mackie has certainly shown how well an editor's holiday may be spent—if he can get away. The volume is otherwise a curiosity. It is printed by the steam type-composing machine of the *Warrington Guardian*, of which paper Mr. Mackie is editor. It is a fine specimen of typography, and is a very substantial proof of the fact that the autotype machine will do compositors' work as well as compositors. This volume is printed for "private circulation." In acknowledging the courtesy of the author in sending us a copy, we must, at the same time, say that it is worth a larger circulation than can be privately secured.

Skycard and Earthward. By ARTHUR PEARICE. (S. Tinsley.) This well-written and handsomely-covered volume is not so novel in its design as it would have been a few years ago. It gives us the history of two or three adventurous spirits who constructed a balloon, intended for travelling purposes from one part of the earth to another, which took them *volens volens* to the moon, to Mars, and to one of the satellites of Jupiter, after which it very obligingly brought them home. There is some imagination in this volume, but it is not equal to others of a similar character. Running through it there is a love-idyl, which is both pretty and consistently worked out, and, on the whole, a good many people would find amusement from its pages.

The Abbey Chimes. By CHARLES G. DUCK. (Griffith and Farran.) We fail to see why this tale should be called the "Abbey Chimes" any more than the "Knocker," or the "Stair-carpet." It is true that the abbey chimes of Bath are heard at five o'clock one evening, but these do not influence the story any more than any other chimes, which is not at all. Apart from this we have a tale of some interest, with good characters, heroic self-sacrifice, and pious purpose. As such we can commend it.

Joshua and His Successors. By W. H. GROSER, B.Sc. Part I. (Sunday School Union.) Mr. Groser, whose name is so well known in connection with Sunday-schools, has here given us a plainly-written introduction to the Books of Joshua, Judges, Ruth, and Samuel I. The author has read widely for his materials, explains many difficulties, and gives much information. His style is rather dry, but style is subordinated to utility, and we have no doubt that many Sunday-school teachers would be glad of this work.

Cure of the Evils in the Church of Scotland, and other Papers. By the Rev. JOSEPH MILLER, B.D. (Williams and Norgate.) This is a pretentious volume, the suggestions in which are beaten out into space. On the whole, they resolve themselves into the establishment of more chairs in the Scottish Universities, to the recommendation of "liturgics," to a proper use of "symbolics," and so on. The author confesses that the Church of Scotland, as he is pleased to call it, is in a "very critical condition;" we think so too, but we doubt whether his recommendations are calculated to ward off any crisis that may be impending.

History of the Baptized Independent and Congregational Church, meeting in Salendine Nook Chapel, Huddersfield. By the PASTOR, John Stock, LL.D. (Elliot Stock.) Dr. Stock has given us in this little volume, with characteristic literary faculty, the history of his own church—one of the daughter churches of the old Rosendale Church, established as far back as 1675. First we have the genealogical tree, then we have the independent history of the "Salendine Nook" community, who originated the Solemn Covenant of Communion, we then read of the formation of the church, and its history down to the re-settlement of Dr. Stock in 1872. The volume is historically interesting, and contains some curious details.

FOREIGN MISCELLANY.

It is expected that the Emperor William will visit Florence in the summer.

During the Czar's visit to Ems in the summer, His Majesty will, it is said, have an interview there with the Emperors of Austria and Germany.

On Saturday evening the Empress of Russia arrived in Paris from San Remo, where she has been passing the winter.

It is expected that the trial of Count Arnim before the Court of Second Instance will take place in May. The court, on application, does not insist upon the count's personal attendance.

Sir George Grey, who has been Governor of the Cape of Good Hope and of New Zealand, is, a Melbourne telegram says, a candidate for the office of Superintendent of Auckland, a province in the last mentioned of these colonies.

A melancholy accident is announced from Sydney. The Hon. William M. Arnold, Speaker of the Legislative Assembly of New South Wales, has been drowned in the recent floods of the River Paterson. Mr. Arnold was the son of a well-known clergyman in Suffolk.

The Berlin correspondent of the *Times* says that a few days ago a large troop of horses bought in East Prussia by French dealers was stopped at a Berlin railway-station by the police. The Berlin Government (the correspondent adds) are in possession of copies of contracts concluded by French dealers with the owners of German studs.

GARIBALDI has improved in health. On Sunday he received the members of the Tiber Commission. They are of opinion that his scheme for the diversion of the Tiber and the formation of a canal for irrigating the Campagna would cost too much money to carry out. They are, however, highly satisfied with the plans for the construction of a harbour at Fiumicino with a depth of water at the entrance of thirty feet, and a breakwater, composed of concrete blocks, at a cost of fifteen million francs.

MAZZINI.—A marble bust was uncovered in the Capitol on Thursday, the third anniversary of his death. It was formally handed over to the mayor by Signor Cairoli. There was a very large attendance at the ceremony. Garibaldi was prevented from being present by ill-health, and was represented by his son Menotti.

THE KAISER AND THE KING OF ITALY.—Much satisfaction is expressed in Italy at the proposal of the Emperor of Austria to visit King Victor Emmanuel, and the selection of Venice as the place of meeting is regarded as a proof of the cordial relations existing between the two sovereigns. The Emperor will arrive at Venice, accompanied by several of his Ministers, on April 5, and will stay there two days.

DENOMINATIONAL EDUCATION IN NEW BRUNSWICK.—A despatch from Ottawa states that a motion for an address to the Crown, which had been introduced in the Dominion Parliament, praying for legislation to amend the British North American Act in favour of denominational education in New Brunswick, has been defeated, and an amendment has been carried by a majority of fifty-nine, declaring it inadvisable to invoke Imperial legislation to override the rights of any province of the dominion, but praying the Queen to use her influence with the New Brunswick Legislature with a view of modifying the existing laws in favour of the Catholic minority.

A SNOWSTORM IN ROUMANIA.—A letter from Bucharest, in the *Allgemeine Zeitung*, gives a terrible picture of the snowstorm which lately visited Roumania. Numbers of corpses have been found in the highways, and others have been devoured by wolves, which advanced as far as the suburbs of Bucharest. The roof of the large market and many private houses gave way under the unprecedented weight, and communications being altogether stopped, fuel and provisions rose to exorbitant prices. Legal and commercial proceedings have been at a standstill, while the Government had placed 2,000 soldiers and 10,000 at the disposal of the municipality to clear the streets, and it was feared that when the thaw set in it would inundate the low-lying portions of the town.

Miscellaneous.

A NARROW ESCAPE.—Yesterday the ten o'clock down train from London to Leeds narrowly escaped a serious accident. When near Wakefield one of the fore-wheels of the engine broke, and the broken iron work flew past the carriages. Fortunately the engine kept the rails, and was shortly after pulled up. Had it been otherwise, a portion of the train would probably have gone over the lengthy embankment on which it was travelling. Another engine was telegraphed for to Wakefield, and the train reached Leeds less than half-an-hour after time. The Dean of Ripon and Mr. Carvell Williams were among the passengers.

THE FUNERAL OF THE LATE GENERAL SIR HOPE GRANT took place on Saturday, in the Grange Cemetery, Edinburgh. It was attended by the Lord Provost, the magistrates, and the Town Council; and about a thousand men, representing cavalry, the infantry, the artillery, and the volunteers, took part in the procession. A number of

boys had climbed on the roof of a mason's shed, at the entrance to Argyle-place, and as the dragoons were passing the roof of the shed fell in. None of those on the shed were seriously hurt, but the noise of the fall frightened the horses of the dragoons, which began to plunge and rear. This alarmed the passengers on the other side of the street, and they were driven with such force against a railing protecting an area that it gave way, and about forty persons were precipitated into the open space below, a depth of above five feet. A woman of seventy-two years of age was so seriously hurt that she died shortly after the accident, and ten other persons, several of them children, were more or less hurt.

FUNERAL OF SIR ARTHUR HELPS.—In the family vault in Streatham churchyard wherein had been previously interred his father, mother, and brother, Sir Arthur Helps, K.C.B., Clerk of the Privy Council since the retirement of the Hon. W. L. Bathurst in 1859, and a valued servant and esteemed friend of Her Majesty the Queen, was laid at rest on Friday. The Queen's carriage, as well as those of many private gentlemen, followed, Her Majesty being represented by Sir Thomas Bidolph, K.C.B., and the Prince of Wales by the Hon. C. L. Wood. Mr. W. E. Forster was amongst the mourners, and amongst those who were in the cemetery were Lord Granville, General Ponsonby, Mr. Theodore Martin, Major Fellows, Dr. A. Williams, and Mr. Hullab. The coffin was of polished oak, with gilt handles and mountings, and bore the following inscription:—"Sir Arthur Helps, K.C.B., born July 10, 1813; died 7th March, 1875." Over the name plate is a monogram of the deceased, and below it a gilt cross. The coffin was covered with many beautiful wreaths of camellias and lilies, one of which came from the Queen, another from Prince Leopold, and a third from the Princess Beatrice. The *Lancet*, speaking of the death of Sir Arthur Helps, says:—"The severe attack of pleurisy, which his strength was insufficient to resist, dates from a cold commencing after his attendance at a levee on one of the bleak days which ushered in the month. How often a similar explanation for grave illness has to be given—that of needless exposure and chill in some part of our social arrangements!"

MR. PLIMSOLL.—Mr. Plimsoll, M.P., was entertained at dinner on Thursday by the Amalgamated Society of Engineers, and presented with 1,000*l.* and a handsomely-framed address. Mr. Plimsoll said that the money and sympathy were both very acceptable, for he had, as regards the money, about 12,000*l.* to meet an expenditure of about 13,000*l.* or 14,000*l.* But though the pecuniary aid they had given was great, the moral effect of it was of still more benefit in showing that he had the sympathy of public opinion. Every day, he said, brought him fresh evidence of the need of the legislation which he demanded, and if any proof were wanted of that need, the fact that during the last winter twenty-three steamers had gone down owing to circumstances not wholly due to the weather, causing vast loss of life, would supply that proof. Of those twenty-three steamers he said none had gone down except from faults which might have been corrected, and he declared that the Government should have no peace until they produced a good bill. Mr. Macdonald, M.P., strongly denounced the proposals of the Government in regard to the sailors, and said that if these proposals became law the sailors would be nothing better than slaves.

DISCIPLINE AT OXFORD.—We congratulate the University authorities on the determined face they have set against the increasing extravagance of their undergraduate members. The Hebdomadal Council have requested the college authorities to refuse all requests for permission to give balls and suppers during Commemoration week, and only to allow such undergraduates who may be actually undergoing examinations at that time to remain in residence. This step will greatly reduce undergraduate expenses, for these balls and suppers, with picnics to Nuneham and Woodstock, were really a very serious tax, especially to men whose income was limited, but who felt themselves compelled to do as others did. The Christ Church authorities have taken a still more decided step in interfering with the long-established "grinds" or college steeples. It appears that some time since the University authorities issued a notice warning undergraduates of the penalties against participating in races of this kind, and the Dean of Christ Church endeavoured to extort a promise from the men of that college not to hold the annual "grind." Failing in this, the college authorities determined to send down all the junior members, not in for examination, a week earlier than usual, in order to prevent its taking place. All right-thinking persons will applaud this action on the part of the University and college authorities, and there are many, we are convinced, who will be delighted to see a limit thus put to the hitherto boundless extravagance of undergraduate life. Many professional men would gladly send their sons to college if they knew the extent of the liabilities they would incur; it is a dread of this kind that has prevented many a parent from sending his son to Oxford or Cambridge, and induced him to seek a narrower, though safer, system of education. The University authorities might take one step further with advantage—that is, to make all debts contracted by persons in *status pupillaris* void after three months. Such a system would make the University tradesmen more careful in giving unlimited credit, and nip in the bud any incipient extravagance.—*Lancet*.

Cleanings.

Definitions from a new schoolbook: "John, what is a bakery?"—"A place where they bake." "What is a brewery?"—"A place where they brew." "What is a gallery?"—"A place where there's gals."

A most curious event shows the severity of the season in Paris. The Grand Opera-house on the 3rd inst. had to be closed, as the six leading tenors of the troupe were all unable to sing from severe colds.

A NEW UMBRELLA STORY.—The Duke and Duchess of Edinburgh were, it is said, recently taking a drive close in the neighbourhood of their Eastwell estate, when, being overtaken by a heavy shower of rain, they knocked at the door of a cottage which happened to be near, and asked that an umbrella might be lent them. An old lady—of a benevolent, but yet very careful, disposition—to whom this application was addressed, and the persons of her illustrious visitors were unknown, replied that if they would promise to bring it back again she would lend them her hop-picking umbrella, but that she could not spare the best. Their royal highnesses gave the necessary undertaking, and drove away to Eastwell, where, perhaps, some little amusement was created by a recital of the adventure. The next day the borrowed article was returned, with the Duchess of Edinburgh's compliments, a sovereign, and a pound of good tea. The old lady has since stated that, had she known it was the duchess who had called upon her, she would certainly have lent her the best umbrella.

AN AUDIENCE WITH THE MIKADO.—Chevalier von Schafer, late director of the Austro-Hungarian Chancellery in London, has recently had an audience of the Mikado, in his new capacity of Minister-Resident in Japan, and the Vienna *Abendpost* gives an amusing account of the proceedings on this occasion. The Japanese Court has, it appears, under the influence of European civilisation, abandoned all the Oriental magnificence which formerly characterised the reception of a foreign ambassador, and the ceremony is now marked by a simplicity even greater than that which prevails in many European Courts. The Minister and his suite were conveyed in carriages, but without any military escort, to the palace, which was guarded by only two sentinels, who presented arms on their arrival. On entering the palace, six chamberlains in black dress-coats ushered them into the waiting-room, which was furnished in the European style, with a black marble mantelpiece, surrounded by a looking-glass in a plain frame, chair and tables, and a Brussels carpet. The Lord Chamberlain and the Vice-Minister then led Herr von Schafer into the audience chamber—a large hall divided into three partitions by two parallel glass walls. The Mikado, a somewhat tall, slim young man, looking older than his age, and clad in a rich uniform similar to that of a French field-marshal, stood in the centre compartment in front of a plain arm-chair, which apparently did service for a throne. He received the deputation graciously, gently rubbing his hands and smiling whenever a particularly well-turned compliment was addressed to him by the Minister in the course of his speech. The Mikado read his reply, which was much the same as that of a European monarch would have been under similar circumstances, and then dismissed his visitors with "a gracious nod." Shortly after the minister was admitted to an audience of the Empress. She stood in the same partition as the Mikado had previously occupied, and leaned against the same arm-chair. The Mikado, however, was alone, while the Empress was accompanied by three of her ladies of honour, who stood with a paper umbrella in the partition on her left. She was dressed in wide trousers of deep red silk, which entirely covered her feet, an upper dress of the same stuff, and a white silk under-dress, with wide sleeves reaching almost to the ground. On her shoulders was a violet mantle embroidered with flowers in gold, and a broad red sash was folded several times round her body. Her hair was combed upwards over a very high pad, whence it hung down on her back, and she wore on her head a magnificent diadem worked in gold and silver, representing cranes carrying flowers. She held in her hand a huge fan covered with gold brocade stuff. The Empress expressed much interest in the hunting expeditions of the Empress of Austria, the Japanese being also addicted to the pleasures of the chase.—*Pall Mall Gazette*.

STEDMAN'S TEETHING POWDERS.—Mrs. Hughes, of Beechfield, Poulton-le-Fylde, Lancashire, writes:—"I have used your teething powders regularly for nearly two years, and in no single instance have I found them fail. No words of mine can half express the confidence I have in them, nor convey any idea of the great value and comfort they have been to me and many other mothers to whom I have recommended them." Also highly approved by Lady Susan Milbank, Ashfield, Suffolk. Stedman's Teething Powders are prepared by a Surgeon, formerly attached to a Children's Hospital. Trade mark, a gum-lancet. Refuse all others. Price 1*s.* 1*d.* and 2*s.* 9*d.*—Dépôt, 78, East-road, London, N.

HOLLOWAY'S OINTMENT acts most beneficially in chronic skin diseases. Ulcerations of the leg of long standing are best treated by acting on the plan recommended by Professor Holloway in his carefully-drawn-up directions which accompany his remedies. The irritable character of the sores soon disappears, and in its place the diseased part is first cleansed and purified, and subsequently a healthy action of the blood-vessels ensues, which causes the ulcerated parts to fill up with sound tissue, and thus the sore is eventually healed. To effectually establish the cure on a permanent basis by acting on the blood itself, it is advisable to take the Pills in alternate doses at the same time that the Ointment is used locally.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

STUTTARD-TILL.—March 10, at the Congregational Church, Bexley Heath, by the Rev. James Geddes, the Rev. Edwin E. Stuttard, of St. Neot's, Hunts, son of John Thomas Stuttard, of Bexley Heath, to Kate, daughter of the late William T. Till, of Sutton, Surrey.

COCKERELL-HUMPHREY.—March 11, at St. James's Church, Piccadilly, by the Rev. S. E. Kemp, M.A., Howard Miall, youngest son of G. J. Cockerell, Esq., of Upper Sydenham-hill, Kent, to Mary, eldest daughter of the late John Humphrey, Esq.

STAFFORD-ISLIP.—March 11, at Wycliffe Congregational Church, Leicester, John T. son of J. Stafford, Esq., J.P., Elmsleigh, Leicestershire, to Bessie, daughter of the late Rev. F. Islip, of Kibworth, Leicestershire.

DEATH.

BARFIELD.—March 13, Evangeline, infant daughter of Rev. A. F. Barfield, Pastor of the Pilgrim Fathers' Church, Southwark.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BREAKFAST-EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Casell's Household Guide."

THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Thursday evenings from six till nine; the City branch, 19, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, berrouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

ASTHMA, AND MALADIES OF THE CHEST AND LUNGS.—SLADE'S ANTI-ASTHMATIC CIGARETTES, after many careful trials, and found to be safe, efficient, and agreeable, are prescribed at the Brompton and Victoria Park Hospitals, and by many other eminent physicians in the United Kingdom, Colonies, and on the Continent. They afford instant relief (however distressing the paroxysms may be) in every case, and in many instances a final cure. Bottles, 2*s.* 9*d.*, 4*s.* 6*d.*, and 11*s.*—Thomas Slade, 118, Long Acre, London, and all chemists.

VALESTUDO VISQUEE LIBERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Casell's Household Guide." Supplied by most chemists and grocers in 1*s.* packets and 2*s.* 6*d.* tins.—Dr. Ridge and Co., Royal Food Mills, Kingland, N.

Advertisements.

REQUIRED, as English GOVERNESS, at Easter, in a School at the seaside, a LADY who has passed or prepared Pupils for the Senior Cambridge Examination. Preference given to a Nonconformist. A comfortable home insured.—Address, stating salary and references, to "Delta," care of Messrs. Relfe, Bros., 6, Charterhouse-buildings, Aldersgate, E.C.

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MILTON MOUNT COLLEGE.

(To the Editor of the NONCONFORMIST)

DEAR SIR,—I have received the following from the Treasurer of Milton Mount College, and beg, in the interests of the denomination, to place it in your columns, as I have given notice to the writer that I should do so.

"9, Gracechurch-street, March 12, 1875.

"MY DEAR SIR,—Your letter of the 2nd inst., wherein you state that 'I write to express my sorrow at the great indignity and injustice done to Mr. and Mrs. Guest and Mr. Guest's people. He is receiving cruel treatment after originating and helping the college so nobly. We who have girls at the college cannot thank the committee nor Miss Hadland for taking them from Mr. Guest's chapel. Let justice be done to him'—was placed before the executive committee at their meeting yesterday. I am desired to express the regret of the executive that you have used such terms towards the lady under whose care you have placed your daughter, and we, the managers of the college where your daughter is a pupil. The executive trust that by their next meeting, on the 23rd inst., you will enable me to say that you desire to withdraw the letter, otherwise they will feel compelled to take further notice of the subject.

"I am, faithfully yours,

"Rev. Charles Briggs."

"T. SCRUTTON.

I read this letter and ask, Where are we? What are we coming to? Here is a man of God, well known to all of us and who never wrote a curt letter to any one of us, who sacrifices himself to do two useful things. He devotes his gratuitous labours to provide first a school, and then, with his people, a church for the daughters of his brethren. A Baptist lady comes into the position he has made for her. She lays, as we are told by the executive, a "report" against him. Contrary to all notions of English equity, the committee give him no opportunity of meeting his accuser, but at once proceed to withdraw the institution from his ministry, and to degrade him before all men. His wife has, I know, provided, at her own expense, outfits for not a few of the girls. I write to the treasurer to say in sorrow that an indignity has been done, and that the act is unjust and cruel. And for this presumption I am to make an humble apology, with the threat, as is clearly intended, that if I refuse my child shall be excluded the school. Independents of England! shall we bow down to this? It is Hildebrandism, not Congregationalism. Does the Executive of Milton Mount College exist for the ministers, or do country ministers exist for them? Did the subscribers appoint them to these assumptions, or to serve the ministers of Christ for whom the school was built? In the hands of such a committee where would be the rights and free speech of independent ministers? We have enough to bear, let the denomination spare us this last humiliation.

I am, dear Sir, yours respectfully,

CHARLES BRIGGS.

Kingswood, Bristol, March 16, 1875.

ASYLUM for FATHERLESS CHILDREN, REEDHAM, NEAR CROYDON.

The ANNIVERSARY DINNER of this Charity will be held at the LONDON TAVERN, Bishopsgate-street, on TUESDAY, 23rd inst.

WM. MCARTHUR, Esq., M.P. (Alderman), will preside. Gentlemen are invited to act as Stewards, and will oblige by sending in their names to the Secretary, at the Office, 93, Cheapside, E.C.

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REPORT, 1874.

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Messrs. DARLOW and CO. are honoured by the patronage of hundreds of the highest families in the kingdom, including Ladies and Gentlemen in Her Majesty's Household, Members of both Houses of the Legislature, Gentlemen of the Legal and other learned Professions, Officers in the Army and Navy, Clergymen of all denominations, Bankers, Merchants, &c., whose written testimonies of the benefits derived from the use of the Magnetine Appliances are in the possession of Messrs. DARLOW and CO.

MAGNETINE STANDS ALONE in the Possession of the following qualities:—
SOFTNESS of MATERIAL,
ENTIRE ELASTICITY,
PERFECT FLEXIBILITY,
And
PERMANENT MAGNETIC POWER.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.
76, Wimpole-street, Cavendish-square, London, W.,
March 17, 1874.

F. W. DARLOW, Esq.
Sir,—I am able to certify that I have used your Magnetic Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetic Appliances.

I remain, yours faithfully,

GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. STENTON EARDLEY.

The Vicarage, Streatham Common, Nov. 4, 1874.
GENTLEMEN,—I feel that I cannot in honour, to say nothing of gratitude, any longer refrain from acquainting you with the extraordinary benefit which I have received from the wearing of one of your Magnetic Belts. Seventeen months ago, when suffering from great pain—a condition in which I had been, with brief intervals, for nearly seven years, and which arose from a severe accident on a Swiss glacier—I was recommended to try one of your Belts; I hesitated considerably, for I had endured much in the way of electric chains, and gone through much in the way of galvanic and various English and Continental baths without any appreciable relief.
My Testimony, in brief, is this. I purchased one of your Belts, and within a few weeks the pain in my back had gradually subsided, and I have now spent sixteen months wholly free from pain. Certainly the case is, to me at least, marvellous; and I will not allow any false delicacy to override the duty which I now too tardily discharge in making this statement and offering you my deepest gratitude.
I still continue to wear the belt, as I suppose I ought to do so.

I am, Gentlemen, your obliged servant,

STENTON EARDLEY,

Vicar of Immanuel Church, Streatham Common.

To Messrs. DARLOW and Co.

MAGNETINE is THE ONLY ORIGINAL, MODERN INVENTION IN CURATIVE MAGNETISM. And was introduced by Messrs. DARLOW and CO. as an improvement on their previous invention, patented 1866.

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